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FOR THIS WEEK'S THINKING

A PLEA FOR BI-FOCAL VISION, expressed by the Rev. Richard N. Bender, member of the New England Southern Conference, and professor of philosophy and psychology at Baker University, Baldwin, Kansas.

FOUR DOORS TO LIFE; a sermon written by the Rev. Charles Parkin, minister of the Rumford, Maine, Methodist Church.

GOD AND HUMAN NEED, by the Rev. John E. Collier, recently returned from service as a chaplain in the U. S. Army, now minister of the First Methodist Church in Webster, Mass.

PLUS AUTOBIOGRAPHY OF A PLAIN PREACHER, POETRY, COMMENTS FROM OUR READERS, NEWS STORIES, REGULAR FEATURES, BOOK REVIEWS, and HIGHLIGHTS ON CHRISTIAN EDUCATION.

READERS WRITE

The Voice of Experience

The article by Dr. John Q. Schisler on "Expediency: to What End?" (Z. H. May 8th) prompts some traditional reflections. The Doctor is too gentle in dealing with a small but noisy minority which from the beginning has insisted that unification called for a revolution and a brand new church, rather than for a reorganization of the basic elements in three existing churches. In deciding upon the latter, the great Methodist majority showed a wisdom that has been vindicated by events.

In that reorganization, the Jurisdictional Conferences followed the pattern set by the Methodist Episcopal Church, which had some twenty Negro annual conferences in successful operation. In attending at least five general conferences of the "M. E." church, I do not recall any instance where the propriety of the new set-up was questioned. It did not always exist. For some turbulent years following the war between the States, the condition obtained to which the vocal minority would have the church return. After experience, the Methodists concerned, both white and Negro, chose the present pattern; segregation on the congregational and annual conference level and unity above them. There is nothing to indicate that the leaders of seventy-five years ago were inferior in either piety or wisdom to those whom we honor today. Facts are stubborn things, but they mean little to people who are in bondage to particular ideologies.

Dr. Schisler refers incidentally to one fact which invites further attention, viz., conferences in New England, New York, and California are exempt from the pattern which prevails in the rest of the church. Now the annual conference is the preacher's lodge, labor union, and agency for collective bargaining. It is the "hiring hall" through which local congregations must secure their pastoral leadership. As Negro ministers belong to some of the conferences mentioned, they may be appointed to white churches, and white preachers may be appointed to Negro churches.

Quite a number of us are waiting with some eagerness to hear that a Negro has been appointed co-pastor of Christ Church, New York City, or First Church, Pasadena, California. There is justifiable wonder as to when Copley Church, located in ZIONS HERALDS own home town, will become interracial. Neither the Plan of Union nor the Discipline forbid any of these things. Unless and until action is taken where it is permissible, there will be understandable skepticism about the anguished demands to do something elsewhere. The cowboys have a word for it, "put up or shut up." Let us have the facts. So far as these have recently been developed in the great war defense housing projects, they go to show that religious work is distinctly more successful when leadership is racial than when it is mixed.

EDWARD LAIRD MILLS,
Alameda, Calif.

Mr. Scott May Not Renew

My ZIONS HERALD of April 3rd failed to reach me by the post. Last night the president of the Bolgiano class of Foundry Methodist Church called my attention to the alleged answer to my letter about the "Russian Chapters of Ezekiel." Are you not in error, Mr. Editor, when you headed it *"Reply to 'Prophet Scott?"* Should you not have called it *"Reply to 'Prophet Ezekiel'"?* The writer proceeds to prove that Ezekiel was no prophet; that it is physically impossible for his prophecy to be fulfilled because of changed conditions of warfare. He reminds me of Bob Ingersoll who said, "God is not omnipotent: He cannot make two mountains without a valley between."

The Russians who produced and sold several million "God and Magog" lead pencils, realized that warfare had changed since Ezekiel's day. Ezekiel writing before the days of airplanes could see only one way for the Caucasus mountains to be crossed—"horses." The Russians stamped in gold, on these pencils—(I bought 2 of them, one a "Gog," the other a "Magog," so labeled) a *Flying Horseman!* The horseman was riding on a horse with wings! Their posters that "Accepted the challenge of Almighty God," said their horsemen would be carried over the mountains in *airplanes.* But methinks Ezekiel's vision also saw the *airplanes!* There was no word that he could use in existence, but he states "as a *cloud* to cover the land." I have seen airplanes so thick in the skies that at a distance their aluminum bodies looked like a cloud. Also he saw a "great rain, hailstones, fire and brimstones!" Pretty good description of a bombing methinks for that long ago time! Reminds me of Isai describing the delivery of Jerusalem in t last war by Lord Allenby. "Like *birds flyi* so will the Lord of Hosts defend Jerusale and passing over it deliver it." The Scr ture lesson of the Book of Common Pray prepared hundreds of years before, had f that very day's lesson the Bible passage stated! Hence the British Flying Force i scribed that citation of Scripture on its i signia!

Yes, there were no words known by whi the ancient prophets could describe or nan what they saw in their visions. Take the 18 chapter of Isaiah "That sendeth ambassado in vessels of bulrushes—swift messengers There were no steamboats in his time, he said "that sendeth ambassadors in *wat drinking* vessels," i.e., steamships! They su up the water and turn it to steam!

As for wood, methinks there may be plen to burn after the destruction of the Russi host. Many airplanes have been built of pl wood, rifles have wood in their constructio the horsemen, Cossack lancers, will probab use wooden handles.

Some years ago a Congregational mini ter called the Old Testament "Jewish fol lore and fables." Later that same ministe when his eyes were opened, preached on t "Fulfillment of Old Testament prophecies The former Russian agnostic, graduate Harvard, Ivan Panin, who because of h agnosticism, declined a chair in the unive sity and started out to spend his life dispro ing the inspiration of the Bible and ende by believing that "in the original language in which it was written it was *verbally i spired.* He converted me from a believer i the *plenary* inspiration of it to a believer i its verbal inspiration. The New Testamen tells us that "all Scripture was given by i spiration of God and there was no New Te tament then, so Ezekiel must have been i cluded.

Frankly, Mr. Editor, I was shocked to rea in a Methodist magazine the words "All th prophecy stuff." Is that your view? If s and you continue to publish letters tendin to undermine our belief in the Bible, I, fo one, will not be a subscriber.

BRETTLE SCOTT,
Washington, D. C

Labor Leadership

Congratulations on your courageous leade ship, especially in the Rev. Charles Webbe case. I recall that many years ago a ma named Moses exercised some "militant labo leadership" in Egypt. In all honesty, if w are to ask Mr. Webber to "surrender his cr dentials" should we not also ask Moses t surrender his?

(Rev.) LEWIS H. DAVIS,
Torrington, Con

Ministers Should Know Palestine

I agree most heartily with the minist from Salem, N. H., in regard to ministeri students having not only a hurried tour Palestine, but better yet, a period of at le a whole semester in a school where there wi be many "field trips" and not all class-roo lectures. The "Book" and the Methodi

nnal have become new books, revitalized e our tour of the Holy Land, with Prof. ert E. Bailey in 1930. It would be a good estment for churches, foundations, schol- ip funds to help make possible to min- s such tours and studies.

(Rev.) J. Kirkwood Craig,
Franklin, N. H.

riticizes Policy of Catholic Church Toward Russia

London (By Wireless) (RNS)—The "dan- ous policy" of the Roman Catholic Church vard Russia and communism was criti- ed here by Dr. Cyril Forster Garbett, chbishop of York, in an article in the York cesan bulletin.

"The policy of the Vatican, which every- ere treats of communism as something l, is to oppose Russia and communism nerever they are found," Dr. Garbett said. However, history shows it is a dangerous licy for a church to throw itself unre- vedly on the side of one party in a polit- l struggle, and it is unjust to identify all ussian communism with atheism."

Dr. Garbett declared two other courses are en to end "the widespread bewilderment d disappointment" caused by the attitude U.S.S.R. representatives at various inter- tional conferences and meetings.

The first course, he asserted, is to accept e Russian ideology and way of life and cordingly support her foreign policy, but is is impossible, he added, "because our nceptions of freedom and democracy are tally different."

The second course, Dr. Garbett urged, is continue patiently trying to reach an greement and to remove misunderstandings. le said, "this is the position taken by Mr. evin and the government, and they have ehind them the whole country."

Dr. Garbett recommended as means to pro- ote greater understanding between Britain nd Russia interchanges of good will missions nd freer exchanges of opinion and informa- ion through press and radio channels.

Sees End to Hopes for "Catholic International"

Rome (By Wireless) (RNS)—Hopes for a "Catholic international" as a political force n Europe to combat communism have been dissipated by the decision of the Foreign Ministers Conference at Paris to cede the Tenda and Briga regions in Italy to France, Deputy Randolfo Pacciardi told the historic meeting of the Italian parliament which elected Enrico de Nicola provisional presi- dent of the new Italian republic.

"France's behavior," Pacciardi declared, "kills all hopes of international cooperation and also any possibility of a Catholic inter- national."

Pacciardi's reference to a Catholic Inter- national in Europe—an anti-communist bloc that would embrace Catholic France, Italy, Germany, Austria and Holland—stirred in- terest among Christian Democratic Party members who seemed to regard mention of a possible coalition of Catholic parties in Europe as a significant commentary on their recent victory at the polls.

A Plea for Bi-Focal Vision

RICHARD N. BENDER

"O God, match us as Christians with these tremendous times in which we live."* So prayed a contemporary leader of Christian thought in a recent address on a nation-wide broadcast. This was his way of phrasing the conviction which is sobering to every Christian leader and layman—"This is it!"—now or never Christians everywhere must mobilize for the crucial struggle against pagan intellectualism.

Yet in the face of this powerful anti-Christian bid for the mind of the man in the street many Christians are locked in an internal struggle between their two major weapons of attack and defense. The lines of conflict between reason and faith are more clearly drawn than are those separating denominations, or than even those separating Catholic and Protestant. On the one hand are the Barthians and the entire school of dialectical theology, certain very powerful aspects of Scholasticism, and numerous allegedly fundamentalist Protestant groups, all proclaiming the fallibility and danger of reason. Over against these are certain so-called liberals, extreme modernists, and humanists insisting upon a rationalism in which faith is relegated to the limbo of the childhood of religious history. No conflict could be more ill-advised, more untimely, nor more self-destructive.

As has been the case in so many bitter and enfeebling struggles among those proclaiming the ideal of Christian charity, this acrimonious debate is founded upon cloudy thinking, half-formed definitions, and questionable devotion to truth. We are in desperate need of finding bases of agreement before our fraticidal conflict makes us common prey to paganism.

Let us take first the problem of reason. What do we mean when we use the term? Are we thinking of mere logical consistency? Scientific investigation and verification? Mere intellectual exercise in which the conclusion is foreseen and assumed, as after the scholastic custom? If we mean any of these exclusively, then it is certainly true that reason is of little value to religious experience. But none of these commonly held ideas of the nature of reason do justice to it. A more adequate definition is required: Reason ultimately must be seen to be *a careful consideration of experience, with a view to giving a growingly coherent account of those experiencess.* The term experience as herein used is not limited to sense perception, but includes everything that occurs within the field of consciousness. All feelings, sensory and otherwise, all hopes, ambitions, value judgments, ideals, attitudes toward people, consciously maintained goals—*all consciousness* is experience. Coherence is qualified by the adjective, "growing," in order that it may be clear that experience is not thus forced into a straight-jacket of preconceptions. As the worker of a jig-saw puzzle fits the jagged pieces together, bringing symetry and meaning into the picture before him, so has the human mind through the ages pieced together human experiences, all too seldom recognizing that past conceptions may be wrong and will require modification in deference to new light. The growingly coherent interpretation of experience is not meaningless shifting, lacking in conviction. It is rather a development after a pattern as the mind wins victories over darkness and moves toward truth. Lowell saw it years ago:

> New occasions teach new duties;
> Time makes ancient good uncouth.
> He must upward, still, and onward,
> Who would keep abreast of truth.

Now, religion does not have too much of that kind of reason. No man ever did religion a favor by attacking that kind of reason. Even the mystical experience of the presence of God, which, during its presence in consciousness is a non-rational experience, must stand before the bar of that kind of reason after the fact. How else do we distinguish between the mystical experience of

* Harry Emerson Fosdick.

a rational man and the wholly fantastic allegations of the mentally ill? Consider these two accounts of the experience of God's presence: First,

> We, God the Holy Trinity, created this Bridal Queen, for our Almighty Helpmate at the Throne of Almighty Jurisdiction. By our Almighty Decree our Almighty Bridal Queen Shares all of our Almighty Titles, and will forever more, for we are the Almighty Wedded Four, which We, the Almighty Trinity, gave our Eternal Bridal Queen Incarnation, in 1856. She brought down these Almighty Titles and continually asserts and classified them, as Queen of Almighty Wisdom, Queen of Almighty Goodness and Queen of Immaculate White Law Supremacy.*

And now,

> There are depths in us far below our ideas. There is in fact a substratum which is the mother-soil out of which all our ideas and purposes are born, as capes of clouds are born out of the viewless air.†

It is not difficult to recognize in the opening words of the first quotation the identifying marks of the mentally ill, in this case a patient suffering from paranoidal schizophrenia. Entirely aside from whether we agree with the thought of the second quotation, we know that here, at least, is the account of a rational man. By what criterion do we call one fantastic while giving consideration to the second? Only by submitting them to a searching investigation by reason as we have defined it in this article.

Unless Christian ideals and postulations of truth can be made coherent‡ with all other rationally established fact, we shall have made necessary a choice between fantasy and truth, with Christianity in the former category. Even faith itself must be founded upon such reason. Certainly no Christian apostle has made a more stirring plea for faith as an indispensable foundation of Christian thought than did Paul. His Epistle to the Romans was the inspiration for the Protestant cry of "justification by faith." Yet see how Paul defines faith: Faith, he says, is the *evidence* of things unseen! Just so. Even faith must have evidence which is turned up by a careful interpretation of experience to save it from being sheer credulity. If the contemporary attack upon reason succeeds, Christian faith for rational men will lie crushed in the ruins for generations.

Faith without reason is credulity; but reason without faith is impossible. At this point we must investigate the case for faith. Precision in thought demands another definition: *Faith is a commital of the will to act upon the best guess one can make about the meaning of life's experiences.*¶ That any degree of rational thought is impossible without such faith would seem most evident. The scientist sets up a hypothesis and conducts an experiment; the historian accumulates evidence about a given series of events and makes an interpretation of what took place; the jurist hears contending arguments and weighs their relative value, arriving at last at a decision; the maiden listens to the plea of a young man that she become his wife, considers his qualifications, consults her heart, and answers "yes"; the philosopher observes symmetry, rationality, purpose in the universe, and concludes that an Infinite Mind is behind it all; the worshiper finds his heart strangely warmed, his strength increased, and his perspective broadened, and concludes that God is here—all of these are acts of faith. Even predictions of material events based upon application of natural laws are acts of faith. There is nothing legislative about a natural law. It only is a description of how the physical things have been observed to act in the past. There is in the law itself nothing that gives assurance that things will continue to act that way in the future. A prediction, then, upon such bases is nothing more than the best guess made possible by a rational consideration of experience.

Certainly no one would maintain that John Dewey's writings are colored by any prejudice in favor of orthodox Christian thought. Yet Dewey has seen clearly the impossibility of reason without faith. In his "The Quest for Certainty," he maintains that absolute and final certainty about future events is utterly impossible, and that all predictions about the future must be held as

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* Cited in Kimball Young, "Social Psychology," (1944), p. 173.

† Rufus Jones, "New Eyes for Invisibles," (1943), p. 60.

‡ At least non-contradictory.

¶ Note the definition of experience, above.

(Continued on page 669)

Ask Greater Freedom of Religious Instruction

CHICAGO (RNS)—A request that the Sov Union give Jews and other religious grou in Russia greater freedom of religious i struction was embodied in a series of res lutions on international social and econom problems adopted by the Central Conferen of American Rabbis at its 57th annual co vention here. The conference was presid over by Dr. Abba Hillel Silver, president the organization, and was attended by son 400 Reform rabbis.

Addressed to the Soviet Ambassador i Washington, the convention's request calle for "larger opportunities to secure religiou instruction and to develop religious instit tions" in Russia and urged the Soviet go ernment to revoke "all laws prohibiting r ligious instruction to people under 18 yea of age, and to permit the opening of reli ious seminaries for the training of rabbis an religious teachers."

Other resolutions reaffirmed the principl of church-state separation and said the rab bis "look with deep concern on any tender cies or movement that deviates from th ideals and principles that brought the publi school system into being or that prepare th way or departures from them."

The rabbis explicitly disapproved the us of public school assemblies and convocation for evangelistic purposes, as in "attempt made by Bible societies to use the publi school as a medium to distribute various ver sions of the Bible to school children." They made it clear their opposition was not di rected at the object of such uses—Bible teach ing—but at "the instrumentality," use o public school gatherings.

Adopting a report by Rabbi Harry Kaplan of Columbus, Ohio, the convention assailed discrimination against Jews by colleges and universities as "a threatening reality to the Jewish youth of our country."

A warning that "power politics in a new garb" finds the nations divided and lining up "as if in anticipation of World War III" was sounded as the conference endorsed resolutions recommending that atomic energy be outlawed as a war weapon and that the development of atomic energy for social purposes "be not entrusted to private enterprise but remain forever under government ownership."

It also was urged that the secrets of atomic energy be shared with other powers "when proper controls are set up by the United Nations."

The report asked that President Truman grant amnesty to conscientious objectors now in prison and registered opposition to military training in peacetime.

It approved democratization of the armed forces; a plea for the immediate transfer of 100,000 displaced Jews to Palestine; full support of UNRRA, and commendation of President Truman for his veto of the Case Bill.

The conference was told by Dr. Louis Mann, of Chicago, that 66 Institutes on Judaism were held in 21 states during the year 1945-46, in which 4,200 Christian ministers were reached with "authentic knowledge of Jews and Judaism."

Congregationalists Advance

Richard K. Morton

(A continuation of last week's report of the recent General Council at Grinnell, Iowa.)

The council adopted a Postwar Emergency program calling for $6,114,576, for relief, rehabilitation, emergency programs, and so on.

It adopted a wordy resolution opposing the continuing service of a President's representative at the Vatican. Conciliatory in tone, it yet referred to the principle of the separation of church and state and declared that the Roman Church people should not regard themselves as worthy of being the only ones to have an official representative. Were that so, it said, "We can only believe that our Roman Catholic friends are content with the status of being citizens of two countries and violators of the American tradition of separation of church and state if they decline to join us in a request for the withdrawal of Mr. Taylor. This we do most earnestly request them to do."

Resolutions also called for the preparation and publication of a manual on the proper administration of church rites. Others approved chaplains for juvenile delinquents, full protection of Indian rights when land is taken for dams, endorsement of the Fair Employment Practices Act, a temperance statement asking for a broader campaign through the Federal Council, and calling for greater Christian education. It overwhelmingly rejected a resolution which would have denied funds to its Council for Social Action on grounds of maintaining a political lobby and partisan activities.

Hearings on the proposed merger with the Evangelical and Reformed Church produced much favorable sentiment, and a committee will bring in a fuller report at the next council.

Mrs. Harper Sibley, president of the United Council of Church Women, delivered a brilliant address lauding women's work.

David Lilienthal, chairman of the TVA, addressed the final evening session.

Urge Temperance Education

GRINNELL, IOWA (RNS)—The General Council of the Congregational Christian Churches, declaring it was dissatisfied with the denomination's program of temperance education, urged its executive committee specifically to assign responsibility for this work among its agencies.

The Council also urged the Federal Council of Churches to give interdenominational leadership in temperance education. It commended churches providing recreational programs free from alcoholic beverages and urged members to express appreciation to businesses declining to profit from connection with the sale of liquor.

"The growing commerce in these alcoholic beverages presents an increasing danger to our individuals in society, especially at their impressionable years in the teens, and to our social and political structure," the resolution said.

Autobiography of a Plain Preacher

RAYMOND H. HUSE

CHAPTER XV—CAMP-MEETING FIRE

One of the duties of the district superintendent was to have charge of the district camp-meeting. In my case this was the meeting at Hedding concerning which I have already written and which had a great influence on my life.

Here also I inhabited the era of transition. The old custom of groups from nearly every church on the district occupying wooden tents was passing. Folks came as individuals and lived in private cottages. There were some exceptions. Roger Guptil, later a successful missionary in Africa, and now an equally successful teacher at Gammon, was then a supply pastor at Kingston. He rallied a company of young people and they camped in their own hired house. I do not know how many of them were Christians when they came. I am sure that at the close of the week every one was "saved and so happy in Jesus, no language their rapture could tell." There was one lassie who resisted the spirit's call for a season and her face was sad and full of discontent. Then she came also and her radiant fce was as beautiful as an angel. Like Andrew, of old, she brought her own sister to Christ. Dear reader, those were great days. Shall I ever see their like again? I shall never forget one Thursday afternoon when P. E. Call, of Dover Street mission, preached under the glorious pines and on the clean straw a long row of seeking souls found a seeking Saviour!

We made some radical changes in the program. From time immemorial it had been largely a preaching meeting—three sermons a day, with prayer meetings interspersed and also a preaching match! It developed a generation of sermon tasters. I remember a young preacher said to me—"I want to do my best, Raymond, you know more appointments are made at camp-meeting than at conference."

In our new plan we gave the forenoon to Bible study and to practical problems of church work. We secured the services of that brilliant embryonic bishop, Edgar Blake, who was then assistant general secretary of the Board of Sunday Schools.

The afternoon and evening were given to evangelism and we kept the fires burning brightly in a Pentecostal service at noon.

The people responded to the new program, and supported it well by prayer, their service, and giving of money, and Hedding became a beacon light for the district and the conference.

When we found a brother beloved could do a task well, we did not pass the honor around, but kept him at it. Felix Powell led the Pentecostal service for four successive years. W. A. Littlefield and J. K. Craig led the singing for six years. At the same time, we were able to bring a succession of earnest, outstanding preachers and evangelists, with a bishop or two for good measure.

Having said all this about the program, I wish to declare with humble sincerity that the real secret of our success was prayer. That the God of the universe should pay any particular attention to some Methodists camping in the woods, when he made the stars also, seems to some glib modernists absurd, but I believe it with all my heart. For money to run our program we went to our knees. Of course we told the people about it, too. I well remember the morning when I called for financial support for our program. I said—"who will give a hundred dollars?" The people chuckled, they thought it was a joke. Then Elijah Fox put up his hand with a half smile on his bearded face. I knew he was to do it, but it was a pleasant surprise to the people. The rest of the money came comparatively easy. God was good to us!

The old time camp-meeting emphasized "enjoying religion." The modern institute, which is to a certain degree its successor, separates its recreation program from its more serious features. After periods of study and worship services of quiet reverence, the institutors sing—"I want a girl just like the girl that married dear old dad," and gyrate in a lively folk dance.

In the camp-meetings of forty years ago, their worship was their recreation.

(Continued on page 669)

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Fifth Sunday After Pentecost

Revelation 21:21-27; Matthew 5:43-48.

SEE THE BOOK OF WORSHIP

To contemplate a light that makes the sun unnecessary is to hold a very great view of the power of God's light. Atomic light has dazzled the world during the past ten days, and the awesome power of that force is almost too great to comprehend. But the dreamer in Revelation compares the power of God in even greater scope. The perfect city is the city which has in it no corruption and no night; it is a city whose gates are always open and a place where men of all nations shall walk.

Of course if it were just a great city with gates of pearl and great light and pure gold, it would be a futile curiosity. But the city is great because of the people who live there and their mutual obsession that God's power overshadows all that they do and think.

"The Book of Worship" wisely refers us to a second lesson this week: it is part of Christ's great preachment on how to make the law a livable force. "You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven, for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust."

Jesus has prescribed difficult preparation for the enjoyment of the perfect city where there is no night! One must accept the universal love idea and be part of its total implication before he can begin talking about golden streets and pearly gates. If you want to post-date the coming of the kingdom, then you can be comfortable about what Jesus said. But if you accept the immediacy of the kingdom, then you join hands with a sturdy but determined minority of human beings who believe that forgiveness of enemies is a prime condition for a good society. No sure world can ever be built upon the nursed dragon teeth of prejudice and suspicion and the refusal to forgive. Indeed no personality can ever be "strong in the Lord" until it enters the spiritual exercise which Jesus has described in this great lesson. *"For if you love those who love you, what reward have you?"* To conclude, Jesus said, "You, therefore, must be perfect, as your heavenly Father is perfect."

The End of Control

If OPA is dead, or is to be raised as an anemic, or sugar-soaked corpse, the National Association of Manufacturers says "the production of goods will mount rapidly and, through free competition, prices will quickly adjust themselves to levels that consumers are willing to pay."

Those who want OPA maintained are sure that inflation will wreck the economic status of the nation. Chester Bowles says that without OPA the cost of living will double in twenty days.

There are the two sides of the argument. Can an economic order be orderly with or without government control?

If we are to assume that the National Association of Manufacturers is correct in its thesis, it follows that there must be a buyers' strike in order to bring prices down—not to what "consumers are willing to pay"—but *to what consumers can pay*. It most certainly involves the most rigid of controls to be self-imposed by the consumers.

On the other hand, if we are to assume that we must have OPA, then we must decide whether or not such controls are to be necessary forever. When would controls end? Mr. Bowles had suggested that OPA continue for another year and that during that time, at regular intervals, certain controls be lifted. Mr. Bowles maintains that by the gradual lessening of price controls there will be less inflation and a minimum of damage to the normal economic system.

There is grave danger for democracy if we are to set ourselves to permanent rationing and price control. On the other hand, if there are to be constant abuses of the "free enterprise" system and we are to

llow a selfish system of dog-eat-dog, then the freeom must be curtailed by society. No matter what ystem we adopt, the exercising of rigid controls is ecessary. Are we big enough and good enough to ontrol ourselves? Or shall we depend again on PA?

A Rabbi Speaks to Us

I feel that I speak for the vast majority of Jews in America in extending my deep appreciation and gratitude to that large and influential body of Christian liberals whose voice is raised in support of a national Jewish homeland in Palestine. As one whose work is identified with that goal, I know the gains we have made would never have been accomplished without the help of men and women like these and organs like ZIONS HERALD.

Here is Christian brotherhood, Christian charity, militant, resourceful, united, at work for a common ideal. Here is the answer to the question: "Am I my brother's keeper?"

I believe there can be no such thing in a true democracy as Christian problems or Jewish problems. Your problems are our problems. Our problems, you have demonstrated so conclusively, are your problems. You have taken a vigorous stand in the matter of a Jewish homeland in Palestine. You have spoken, written and fought for it. Your efforts have instilled new strength in a movement to restore the birthright of Jews the world over. Today we are approaching another crossing of the Red Sea. A million and a half Jews in Europe, ill-fed, poorly clothed, many of them ill and destitute, look to Palestine as their only haven. An impartial report issued by the Anglo-American Committee of Inquiry on Palestine strongly favored the immediate admittance of 100,000 Jews into the Holy Land.

You have denounced the vacillating stand the British have taken to implement this report. You have set yourselves up as shock troops to see that these recommendations are carried out.

What finer indicaton of democracy in action than this! What finer tribute to the ideals of humanity and justice than to lend a helping hand to your brothers in need! Today the voice of the prophets is clearer and more resounding than ever. For indeed, what doth the Lord require but to do justice and walk humbly. We have seen the deformed fruits of ill-justice and arrogance, and indeed we have paid a dear price for the callousness and negligence which permitted the seeds to be planted and encouraged their growth. The world has become smaller and because, like Prometheus, we have stolen the fire from the sun, men must become bigger. We must take seriously the concept that having been created in the image of God, the degradation of one of his creatures implies the repudiation of the infinite greatness of God himself.

I say, with great pride, that you have the heartfelt support of millions of Jews in America as you go forward as a great, enlightened force in defense of human rights everywhere, in building a world we will be proud to hand over to posterity.

ISIDORE D. PASSOW,
Executive Director,
New England Zionist Emergency Council

Will Conscription Be Permanent?

H. R. 6544 and S. 2303 were introduced "by request" in the House and Senate respectively last week by Representative Andrew May and Senator Chan Gurney. Mr. May, the chairman of the House Military Affairs Committee, is now under investigation because of some charges that have been made concerning his cooperation with war contracts and defense manufacturers. The cooperative Mr. May has joined hands with Senator Gurney in proposing their respective bills on behalf of "The American Legion Plan" (See *The National Legionnaire,* March, 1946). The bills were also introduced at the request of the War Department.

The bill proposes that every boy in America would register at the age of 18. If the boy is physically fit, he would be drafted for military training; if he is not physically fit, he is to be drafted for "training of value to the military security of the nation." All of this is to be under the direction of a civilian commission of five members, each drawing a salary of $12,500. The chairman is to get $15,000 and the executive director $12,000.

The drive for conscription is on and has prestige because of the recent extension of the draft. Busy people are hard at work to see to it that this shall be a military nation. Churchmen ought to decide once and for all whether or not they want this militarization of our nation to continue. Every effort should be made to stop the trend! We cannot expect to set an example for world peace if we are to adopt the very tactics of Adolf Hitler by conscripting youth. If we need a large army for the world police force, let us raise that army by volunteer methods—but let us end this confusing and hypocritical practice of waving an olive branch in one hand and making a fist with the other. Surely this is a clear-cut call to action. Let churchmen stand up and be counted in this, the most vital issue of our day!

Four Doors to Life

CHARLES PARKIN

A few years ago my daughter, beginning to take an interest in art and home decoration, called my attention to the various types of door and doorway along the street on which we lived. "Dad," she said, pointing to a neighbor's door, "isn't that a friendly door!" It was; it seemed to offer a welcome before the visitor was near enough to ring the bell. But there were other doors that seemed forbidding, as if they were designed to keep folks away. There was one house on the street with no door to be seen; it was hidden away at the side, along a flagged path between the house and a stone wall. And I recall the massive metal doors of the county building in the city where I lived—doors that took all the strength of a man to swing them open.

Yes, there are sermons in doors. Turn to the New Testament and you will find many references to a door. I have found four doors that mean so much they are to me the four doors to life.

The first is the door that was locked.

"On that same day of the week, when it was evening, *and for fear of the Jews the door of the house where the disciples were had been locked, Jesus came and stood in their midst, and said unto them, Peace be to you.*" (John 20:19. Weymouth)

Fear was the reason for that locked door. It was the day of Christ's resurrection. The women who went to the tomb early had brought news that the tomb was empty. Two of the disciples had returned from a journey to Emmaus with a strange story that Jesus had met them and talked with them on the way. But still they were in the grip of fear. With the arrest of the Master they had fled. His trial and crucifixion seemed to be the end of all their hopes. And if a cross was their Master's fate might it not be their's too? How could they expect anything but to be hunted down and crucified as well? No wonder they locked the door!

But despite the locked door Jesus came to them that night and spoke that word of peace, and when Jesus came in, fear was driven out. Before many days passed they went out from behind their locked door to face a hostile world, proclaiming the gospel of salvation through the Risen Christ.

Fear is a locked door behind which many of us hide. It is fear that holds us back from perfect freedom and the full enjoyment of abundant life. It is fear that destroys our peace of mind and heart. What are we afraid of? Many things. Perhaps it is fear of losing a job; fear of want, of insecurity. It may be fear of sickness and ill-health; or fear of growing old. Or perhaps, like a child afraid of the dark, we are afraid of the unknown tomorrow. Whatever its reason, fear is a door that needs to be opened. Yet who can open that door?

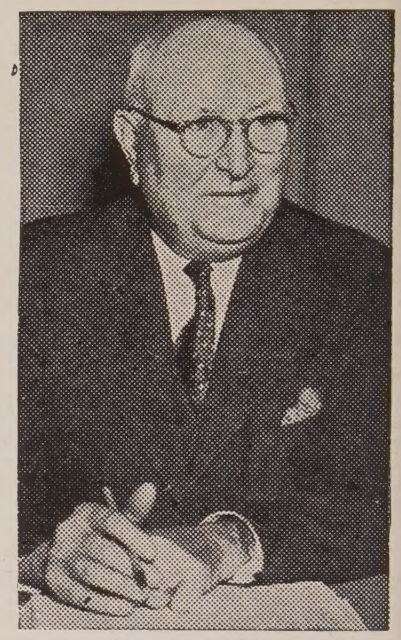
When I was a young shaver about four years old I went with my older sisters to visit some friends, and being so young I was put to bed long before the rest. For years afterwards they used to tease me because on that first night, when our hostess had taken me up to an attic bedroom, lighted only by candlelight, I pleaded, childlike, "Please, Mrs. Cook, don't blow the candle out!" I suppose Mrs. Cook left the candle burning. But that is not the way to cure a child's fear of the dark. If someone had stayed with me in the dark for a while, assuring me of her presence, telling me quietly that someone was always near and that the Heavenly Father was watching over me, I feel sure my fear of the dark would have been conquered long before it was finally overcome. "Behold, He that keepeth Israel neither slumbers nor sleeps!"

It was in just that way that Jesus helped His disciples to conquer their fear. They had forgotten His promise, "Lo, I am with you always, even to the end of the world"; or else it seemed to them an impossible promise. But now He stands among them. They know He lives! His presence is proof that He can keep that promise, and the assurance that He is there is the assurance of their peace.

John wrote, "Perfect love casteth out fear." But who among us has attained to perfect love? There is one way to gain courage to unlock that door; one way

The Kingdom Come

(This sermon was preached on Sunda morning, May 5, 1946, by Bishop Titus Low of Indianapolis, Ind., from the studios Station WFBM, Indianapolis. It was a se vice of "The Church of the Air," regular presented over a nation-wide network.)



BISHOP LOWE

The text of this brief sermon this morning is found in Matthew 6:10 and reads: "Thy kingdom come. Thy will be done in earth, as it is in heaven." This phrase of course is part of the Lord's Prayer, which I suppose is the most oft repeated expression on the lips of humanity. The Lord's Prayer is a signpost pointing to the very heart of the Christian faith.

Let me say immediately that faith is first personal; that it has to do with God the Father Almighty and with the individual man. That of course presumes that it is possible to communicate with God and to experience in one's heart the sense of fellowship with the Almighty. Experience of God in the human heart is the root from which stem all of the activities whose sum total make up operative Christianity.

It is of supreme importance that faith shall remain personal. Emphasis is found in such wondrous psalms as the Twenty-third Psalm, which is probably the best known poem in the world. It is a psalm of pronouns: My, I, Mine. It begins with the personal pronoun and closes with the personal pronoun. The same personal note is found in such words as "Create in me a clean heart, O, God, and renew a right spirit within me." The colored people of the United States have caught that significance and sing it repeatedly in the spiritual, "It is not my father or my mother, but it's me O, Lord, standing in the need of prayer." It is this close personal relationship to Almighty God which breeds in the individual life unselfishness and courage, honesty, kindliness, generosity and purity. Without this personal experience of a personal god Christianity would be shorn of most of its power.

econdly, I want to say that Christianity ikewise social, moral, communal. The r is long since past when Christians can d aside and draw around themselves the a of sanctity because of their rejoicing in ir personal experience. That experience is ply the start of Christianity in action in s world. Never certainly was there a time the history of the world when the primary nciples of the Christian faith need to be in working operation as the hour to ich we have now come. It has always been e and it is still true that "righteousness lted a nation, but sin is a reproach to any ple." He's a rather foolish man who in s day repeats with assurance the line from owning's "Pippa Passes," "God's in His aven; all's right with the world."

It is doubtful whether there ever was a y when there was more turbulence and satisfaction and difference of opinion and lf-seeking than there is at this hour. The ith once delivered to the saints powerfully fects the home life of the nation and should fect it far more than it does now. If we rmit the home to be despoiled and robbed its God-ordained sanctity, then the knell the nation will be sounded and the gov-nment of the people, by the people and for e people will be in genuine peril and will kely perish from the earth.

In our particular day the church is called pon to express itself as powerfully as it ay concerning the peace for which the hole world is praying. The Methodist Disci-line suggests five points of belief which are asic for any peace which may long endure.

1. God is the ruler of the world; nations s well as individuals are subject to his law.

2. Mankind is one in nature and in the ight of God, who has "made of one blood ll nations of men for to dwell on all the ace of the earth."

3. All men are children of God and broth-rs one of another. "No group is inherently uperior or inferior to any other, and none s above any other beloved of God."

4. All men have within them divine possi-bilities and must be accorded a fair and equal chance to become the best of which they are capable.

5. It is required of us to "seek first the kingdom of God and his righteousness." Every human ambition and practice must be brought into conformity with this demand.

All genuine students of social affairs know that the "times are out of joint." It is well known that the crime bill in the United States must be figured in billions of dollars annually, but no monetary figure can com-pute the moral and spiritual price the na-tion pays. We do well to deplore the enor-mous increase in criminal activities; their name is legion: gambling, habit-forming drugs, papers, magazines and books which offend common decency, sex offenses, the unprecedented increase in the use of intoxi-cants as beverage, wholesale robbery which is again lifting up its ugly head and brutal mur-der to a startling degree. But it is not enough that Christian people deplore these strident evils; it is imperative that a new crusading passion shall be born in the hearts and minds of God's followers. Wishful thinking will not usher in a new world. Harsh, repressive

(Continued on page 668)

to free ourselves from the prison house of fear. Let Christ come into your life, and the door that leads to freedom, courage, peace, will open before you.

The second door is the door that no one can shut.

"I have put a door wide open in front of you which no one can shut." (Rev. 3:8. Weymouth) That is the door that leads into the kingdom of God.

Passing by a certain city church one day I noticed this sentence displayed on the bulletin board: "God has no favorites; he who reverences Him and lives a good life is always welcomed by Him." I repeated that sentence again and again as I went on my way, but there was a question in my mind; there was something not quite right. "God has no favorites." I could say that. But the rest of it—"he who reverences Him and lives a good life is always welcomed by Him." Does that mean that if I am not living a good life, God will shut the door in my face? And then, as I thought more about it, there came to mind that gracious hymn of Frederick W. Faber:

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

"There is welcome for the sinner." That was the answer I needed. The door stands wide open, and no one can shut it; and though my life be not a good life, God bids me "Come in!"

That is the door to the kingdom—not the door to the church. And therein lies the tragedy. I recently visited a church that stands at the corner of two well-traveled streets in a busy city, a church with a truly worshipful sanctuary. But I had to walk twice around the church before I discovered the door! Instead of a wide, inviting doorway at the corner, there was the blank wall of a circular tower, one small window high up from the ground. To find the doors to the church one must go up narrow stone steps, protected by iron railing, to a door well hidden from the street.

Too many church doors are hidden from the man in the street behind a multitude of questions. Often the doors are kept shut until the seeker can give proof that he "knows what it is all about," or that he has "a Christian experience just like mine," or that he "believes as we do." I am losing patience with those who are saying, "We ought not to receive anyone into the church until *we* are sure they are ready!" Whose business is it to "be sure they are ready"—ours or theirs? Jesus said, "I am the door; by Me, if any man enter in . . . he shall find pasture." That means *any* man! To close the doors of the church against the sinner is like closing the doors of a hospital against the sick. The doors ought to be wide open to all who seek "pasture," the Bread of Life.

The door to the kingdom, however, is a wide open door, and no one can shut that door. It stands wide open before you. The Master Himself bids you "Come in." This, too, is a door that leads to life.

The third door is the door that God opens.

It is Paul who shows me this door. Luke tells us that Paul came to Ephesus and "for three months he continued to preach fearlessly, reasoning persuasively concerning the kingdom of God. But some grew obstinate in unbelief and spoke evil of the way." (Acts 19:8, 9. Weymouth) The opposition came from Jewish exorcists and Greek silversmiths. The first group were bitter because Paul exposed their chicanery and challenged their claims to spiritual power; the second, because their business—the manufacture of little silver idols of Diana—

(Continued on page 667)

PERSONS

The Rev. Ronald A. Mosley, member of the Maine Conference of The Methodist Church and director of the Southwest Harbor-Tremont Larger Parish, announces the following summer preaching schedule for the Mt. Desert Congregational Church of Southwest Harbor, Me.:

July 7—The Rev. Henry W. Foote, D.D., minister-emeritus, First Parish Church, Belmont, Mass.
July 14—The Rev. Elbridge Stoneham, minister, First Unitarian Church, Exeter, N.H.
July 21—The Rev. Arthur Foote, minister, Unity Church, St. Paul, Minn.
July 28—Prof. Charles G. Cummings, Ph.D., Bangor Theological Seminary, Bangor, Me.
Aug. 4—The Rev. John T. Reeve, minister, South Presbyterian Church, Syracuse, N. Y.
Aug. 11—The Rev. George F. Dewey, minister, Rosedale United Church, Montreal, Canada.
Aug. 18—The Rev. Palfrey Perkins, minister, King's Chapel, Boston, Mass.
Aug. 25—The Rev. Henry Pitney Van Dusen, president, Union Theological Seminary, New York, N. Y.
Sept. 1—Bishop Lewis O. Hartman, resident in the Boston Area of The Methodist Church.

Bishop Ivan Lee Holt of St. Louis, will preach at Christ Church, N. Y. C., Sunday, July 21st, and the Rev. Dr. A. Carl Adkins of Mobile, on August 4th. On other Sundays of July and August, the pulpit will be filled by the Rev. Laton E. Holmgrem or the Rev. Paul N. Otto, on the regular ministerial staff.

Greencastle, Ind., July 1—Hoosier ministers in rural areas will meet at DePauw University July 15th through 19th for the DePauw Rural Pastors' Conference, President Clyde E. Wildman has announced. Purpose of the conference is to give the rural ministers of Indiana an opportunity to meet for a few days to talk over their mutual problems, and under the direction of some experienced leaders to attempt to find solutions for the problems which face them in their rural parishes.

The Rev. John Snook, Jr., pastor of St. Stephen's Methodist Church, Marblehead, is to be the preacher at the Sunday Vespers under the Pines at Asbury Grove, Hamilton, Mass., at 4.00 o'clock, August 4, 11, and 18.

John Gilmore of Swampscott, Mass., father of Mrs. Henry W. Bock, wife of the pastor of the Church of the Redeemer, Swampscott, Mass., died on June 27th at the age of 87. Funeral services were held on June 29th, and the burial was in Forest Hills Cemetery, Boston, Mass.

The Junior Guild of Christ Church, New York City, is providing during the summer months, a guided tour of the church, immediately following Sunday morning service. Visitors will thus be enabled to inspect the various rooms and to have described the interesting architectural features of the sanctuary. Seventeen young ladies of the parish have arranged to serve in rotation.

Grinnell, Iowa (RNS)—The new moderator of the General Council of the Congregational Christian Churches, Dr. Albert W. Palmer (left), is shown with Dr. Theodore A. Greene, of New Britain, Conn., one of the

three unsuccessful candidates. Dr. Palmer was named at the centennial convention at Grinnell College here. A former president of Chicago Theological Seminary, he has held pastorates in California, Hawaii and Illinois. He is a widely-known "radio minister" in California.

On Wednesday, June 19th, the Rev. Herbert F. Fulton, pastor of the Maynard, Mass., Methodist Church, officiated at the wedding of his nephew, the Rev. Robert Cholerton Senior to Gladys Mildred Willis, in the Martha-Mary Colonial Chapel in Sudbury, Mass. The bride has been a pastor's assistant in a large Baptist church in Amarillo, Tex., and the groom has recently been discharged from the chaplaincy of the U. S. Army. Mr. Senior is soon to take the pastorate of a church in Connecticut and will continue his studies for a Ph.D. at Yale University.

Mrs. Ruth Fisher Oxnam of 1165 Fifth Avenue, New York City, received the degree of Doctor of Humane Letters from Willamette University, Salem, Ore., on June 30th. Her husband, Bishop G. Bromley Oxnam, of the New York Area, delivered the commencement address.

New York—For his work in behalf of world peace, Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill, and co-secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches, received an honorary degree of Doctor of Laws from Denison University, Granville, Ohio, at the annual commencement exercises this week. In conferring the degree upon Dr. Van Kirk, Dr. Kenneth Irving Brown, president of Denison, read the following citation: "On recommendation of the faculty, the trustees of Denison University have conferred upon Walter William Van Kirk in recognition of his wise and courageous statesmanship in searching for the ways of peace and in interpreting religion in its manifold relations to daily life, without prejudice of race or color, the degree of Doctor of Laws."

Yale University on June 25th, conferred upon Bishop G. Bromley Oxnam of New York, the honorary degree of doctor of divinity. On the preceeding Sunday he received another D.D. from Wesleyan University, and earlier in the month an LL.D. from Allegheny College.

The marriage of Miss Mary E. James of Methodist Information, Chicago, to Mr. Robert M. Duner, has been announced by her parents, Mr. and Mrs. Y. L. James of Chicago. The ceremony took place on the 29th of June.

Of the 98 chaplains from the New York Area who served in the armed forces, 64 have returned to their conferences and have received appointments.

Mrs. J. Garfield Sallis, wife of the pastor of First Methodist Church, Milford, Mass., had the misfortune to seriously injure the thumb of her right hand in the course of moving operations incident to Mr. Sallis' appointment to Milford. At the Worcester parsonage, which they were leaving, Mrs. Sallis was in the act of moving a heavy plant pot containing a big fern when she tripped over a rug and fell headlong, the entire weight of the plant falling upon the thumb and causing multiple fractures and much laceration. Mrs. Sallis was treated at Worcester City Hospital, and has now returned to that hospital for further surgical attention.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last two weeks of July at 8.10 a.m.

July 15—The Rev. Richard E. Walker, Church of Christ, Malden.
July 16—The Rev. W. Henry Shillington, Methodist Church, Newton Upper Falls.
July 17—The Rev. Frederick L. Harrison, Universalist Church, West Somerville.
July 18—The Rev. Everett L. Farnsworth, Methodist Church, Newton.
July 19—The Rev. Thomas MacAnespie, Phillips Cong'l Church, South Boston.
July 22—The Rev. Halsey I. Andrews, St. John's Episcopal Church, Arlington.
July 23—The Rev. Gardner H. Shattuck, curate, Trinity Church, Boston.
July 24—Counselor representing Fox and Community Camps at South Athol.
July 25—Dr. Frank K. Singiser, exec. secy. Mass. Bible Society, Boston.
July 26—The Rev. Edward J. Carnell, Prof. of Philosophy at Gordon College of Theology and Missions.
July 29—The Rev. George C. Whipple, Educational Dept. of Morgan Memorial.
July 30—The Rev. Elmo F. Young, St. John's Methodist Church, Medford.
July 31—The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.

Arthur E. Soutra, an official member of Wesley Church, Springfield, 61 years old, assistant actuary of the Massachusetts Mutual Life Insurance Co., passed away July 1st, after an illness of four months with heart trouble. He was secretary of the Springfield District Camp Meeting Association, and very active at Laurel Park. His pastor, Dr. John

on, conducted funeral services at Springfield, Mass., on July 5th.

Lowell Thomas and the Rev. Dr. Ralph W. Sockman jointly signed this year's appeal of New York's Church of All Nations for funds to send children in its neighborhood for vacations in the country. Among the sponsors Faith Baldwin, the author.

Dr. Henry Hitt Crane, pastor of the Central Methodist Church of Detroit, returned to Cambridge, Mass., on Sunday, July 7th, to open the summer pulpit series of the Harvard Epworth Church. Dr. Crane has been a welcome speaker on the summer pulpit series since its inception four years ago. He was educated at Boston University School of Theology and Harvard and served churches in Newton and Malden, Mass. His was the longest pastorate in the history of Center Church in Malden. He served as secretary of the Y.M.C.A. during the first World War and has lectured in American Colleges from Maine to California. He holds honorary degrees from DePauw University and Florida Southern. For the past eight years he has been minister of Central Church in Detroit, Mich.

The Rev. Richard D. Leonard, who was for several years a member of the Vermont and then the Troy Conference, has been appointed professor of religion at Adrian College in Adrian, Mich. He went from Lyndonville, Vt., to Middleville, Mich., two years ago, and received the special appointment to Adrian at the recent session of the Michigan Conference. Dr. Leonard is also supplying, part time, the church at Weston, Mich.

Word comes through Dr. Murray T. Titus, of the National Christian Council of India, that the Indian Government is planning to release six German missionaries, interned during the war, and to permit them to resume their missionary work in different parts of India.

President J. W. Haywood, of Gammon Theological Seminary announces two significant gifts recently received by the seminary. The first is a grant from the department of Negro work of the Board of Missions. Dr. E. A. Love, superintendent of this department has made available a fund which will enable the seminary to establish summer internships for students in training for the ministry. The second gift is in the amount of $2500, and comes from a friend who wishes to remain anonymous. This will make possible two fellowships for graduate study in the field of religion.

The Rev. Benjamin Meade Persinger, D.D., superintendent of the Richmond District of the Virginia Conference since 1944, and a member of the Board of Missions and Church Extension, and of its executive committee, was killed in an automobile accident near his home on Saturday, June 30th. The funeral was held in Richmond on July 2nd. Dr. Persinger was born in Covington, Va., July 22, 1902. He was educated at Randolph-Macon College, which also gave him the degree of Doctor of Divinity (1937), and at Union Theological Seminary. He served pastorates in Richmond, Bowling Green, and Norfolk. He was a delegate to the General Conference of 1944. As missionary secretary of the Virginia Conference (1938-44), he achieved a remarkable record in promoting missionary and world service interest and knowledge. Dr. Persinger is survived by Mrs. Persinger, who was Miss Margaret Spann, and by a son and a daughter.

Franklin Anniversary

The Franklin, N. H., Methodist Church, where the Rev. Dr. J. Kirkland Craig is minister, celebrated the 75th anniversary of its founding during the month of June. Since October, 1940, when Dr. Craig became the pastor, 125 hymnals have been given to the church; the long-standing debt of $1200 has been paid, partly by friends outside of the church membership; Franklin was the first church on its district to report the Crusade for Christ quota pledged in full; repairs have been made on both the church and the parsonage; the pastor's salary has been increased, and the membership was enlarged from 189 in 1940 to 222 in 1946.

A parish supper was held on June 26th, when Mrs. John Shepherd, a well-known Franklin historin presented an interesting story about early and later Methodism. Former pastors and members brought greetings and group singing and special music was enjoyed.

For the first time in many years, the Franklin church entertained a bishop, when, on Sunday, June 30th, Bishop Lewis O. Hartman preached at the morning service on "The Church as a Witness."

Grinnell, Iowa (RNS)—The Rev. Seido Ogawa, of Hawaii, pins a button advocating racial democracy on the lapel of the Rev. T. M. Brumfield of the department of religious education, Fisk University, during an interval at the centennial convention of the Congregational Christian Churches at Grinnell College here. Button says "One Race—100," commemorating the 100th anniversary of the

American Missionary Association which has founded more than 500 schools and colleges for Negroes. Looking on are the Rev. John B. Hanna, of New York (left), and the Rev. Albert L. Scott, of Brooklyn, N. Y.

Gaylord W. Douglass, director of alumni affairs at Mount Hermon School, Mount Hermon, Mass., and formerly headmaster of Wilbraham Academy, reports that the contributions to the D. L. Moody Living Endowment, which is the alumni fund at Mount Hermon, reached a new high for the fiscal year ending June 30, 1946. The goal set for the year was $30,000, and the amount received was over $32,500, coming from former students in all parts of the world.

Thirty hours after leaving La Guardia Field, New York, by plane, Bishop Willis J. King arrived in Monrovia, Liberia, on June 28th. He had spent several weeks in the United States speaking on conditions in Liberia, and seeking additional missionaries and equipment for the work of The Methodist Church there.

The Rev. John B. Cobb, of Macon, Ga., for twenty-five years a missionary of The Methodist Church, arrived back in Tokyo, on June 24, to resume regular missionary service. He is the first Methodist missionary thus returned to Japan. As soon as living quarters can be arranged, Mr. Cobb will take up his residence and work in Kobe, where for many years he was a district superintendent and a school principal. Mr. Cobb first went to Japan in 1918. He was four years in Hiroshima as principal of the Fraser Institute; that building was demolished by the first atomic bomb, it is reported. He also served as principal of the Palmore Institute in Kobe, and principal of the English School in Osaka. He has also been district superintendent of churches in Hiroshima and in Kobe. He was for some years chairman of the Japan Mission Council. Mr. Cobb returned to the United States from Japan in March, 1941. During his enforced absence from Japan, he was engaged in work among the Japanese Americans in western United States, with headquarters in Alameda, Calif., as acting superintendent of the Japanese Provisional Conference. Mail to Mr. Cobb may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

Dr. C. Milo Connick, who for the past two years has been head of the Bible department, Northfield School for Girls, has been appointed Professor of Religion, Whittier College, Whittier, Calif. Dr. Connick will begin his new duties in September.

Flying Parson Escort for Royalty

Sydney, Australia (By Wireless) (RNS)—Australia's "flying parson," the Rev. Charles W. Lanham, a Methodist missionary, provided an aerial escort to the Duke and Duchess of Gloucester when they made a trip by air to the steel mining town of Mt. Isa. Pioneer in the movement to utilize the airplane in missionary work, Mr. Lanham helped to organize a flying service for the Methodist Inland Mission, which now owns three Tiger Moth planes for maintenance and emergency service to isolated mission centers. During the war he enlisted as a chaplain in the Royal Australian Air Force, but because of the shortage of pilots was assigned instead as a flying instructor.

What's New in the Bible

WILLIAM G. CHANTER

International Uniform Lesson for July 21.

Adult Topic: TRUE WORSHIP. Deuteronomy 4:15-19; 8:11-14, 18-20; Isaiah 40:30-31; Mark 12:28-34.

I. *True worship as the discovery of reality.* Deuteronomy 4:15-19.

The great demand we are constantly making is for reality. We want real silk for example. Why? Because real silk has qualities of beauty and durability which no synthetic substitute quite possesses. We speak in admiration of "a real man," meaning one who has qualities of manhood by which he is able to meet every test to which life subjects him. In religion we seek for a true God, the final Reality, never-failing, always able and willing to meet the needs of men.

Even in religion, however, men are deceived by a false idea of the final power as being simply of the same kind as the power which fails them, but greater in amount. Man makes his gods in his own image, but bigger; he makes them in the shape of animals having greater strength than he has. Or else he worships the heavenly bodies in their majestic splendor, finding the final reality in superhuman bigness and a spectacular grandeur which is cosmic. But these manufactured gods are still only magnified versions of the very things which have failed man again and again. Unless we can find a reality different not merely in quantity but in quality, not merely in degree but in kind, from the forces which we know by our powers of sense, there is nothing in the universe on which we can rely to assure us that life has any true and valuable meaning. The final verdict must be that there is no reality, that all is vanity.

Now it is in the worship of a God Who is Spirit and Who therefore cannot be represented by images of the material world or by symbols of physical power that the Hebrew was bidden to find Reality. Not in the visible and tangible things which wither as they are looked upon and crumble at our touch, not in the physical forces of the world which dwindle as they are used, can the final reality be found. It must be sought in the invisible and intangible world of the spirit, in the power of love and truth, justice and goodness.

II. *True worship as the discovery of the right scale of values.* Deuteronomy 8:11-14.

The discovery of the world of the spirit as the ultimate dwelling of the real God means, of course, an emancipation from the unclean greeds and from the cruelties and follies and fears to which the idolater is a prey. For true worship means the liberation of the soul from the bondage of a false scale of values which judges man's life by the abundance of the things that he possesses. Such a standard degrades man to the level of the animals, and, just because he is much more than an animal, makes his attempt to live below his own proper level tragically and criminally self-destructive. True worship means the glorious liberty of the sons of God, who, seeking first His kingdom, put the things of the world in their proper place as useful servants, instead of letting them breed a wild and ruinous pride in which the true Reality is forgotten.

III. *True worship as liberating from littleness.* Mark 12:28-34.

The discovery of reality provides life with a meaning and a purpose of high worth and true dignity. It is appalling to think of the pettiness of the daily routine in which hosts of human beings try to find the full satisfaction of the ambitions and aspirations of beings made in God's image. Little loves and petty hates, sordid ambitions, pleasures which destroy the capacity for noble joy, these are the little foxes which destroy the tender vines of God's own planting. But the worshipper of the true God, who loves Him with all his being, is lifted far above the mists and smoke of a man-made world, and soars to meet the Sun of righteousness shining in eternal splendor. The man of God sees the world as it really is and fixes his affections on things which are above. Thus he wins his soul and grows on to the stature of that true manhood which is revealed in God's perfect Son.

EVENING PRAYER

Thomas Todd Johnston

It is summer and rose-time for weather,
It is star-time and evening of day,—
Gladness and sorrow together
Tug at my heart while I pray.

O, my living is labor and beauty,
It is plowing and planting the sod,
Bending my back to my duty,
Lifting my heart to my God.

And above me are voices eternal
Which are wooing in God's wistful way,—
Vigours with life ever vernal
Leap to my heart while I pray.

It is God bending down in sweet union
Just to thrill me with hope, vast and strong,
Heart-throb and mystic communion,
Vibrant with impulse and song.

It is summer and rose-time for weather,
It is star-time and evening of day,—
God and my heart talk together—
Heaven is here while I pray.

THE DIVINE FIRE

Richard T. Broeg

Time, like a spider, weaves his web
To catch poor, stumbling, struggling men;
And then he'll sting them until dead,
And cast their bodies to the void.

But God to each a weapon gave,
A fire to burn Time's winding sheet,
And free them from that cloying grave,
To walk the ages, glad and free.

*THE WORLD—WHAT IS IT?**

J. Kirkwood Craig

The world, what is it?
A place for warfare, battle and strife?
Or a place for safety and peace in this life?
A place where foe to foe opposes
Or a garden fragrant with beautiful roses?

The world, what is it?
A noisome place with hustle and din?
A spot most hallowed, or a place of sin?
A place in which the good do dwell
Or a place of sorrow, ruin and hell?

The world, what is it?
Not simply a place for war and strife;
Nor a place to spend a wasted life.
'Tis a place most sacred; for the hand of God
Has made it sweet and blessed and good.

The world, what is it?
'Tis true there are conflicts, the foe opposes,
But still there are daisies, buttercups, roses,
And among them all most precious to me
Is that sacred spot—Gethsemane.

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* Written before a trip to Palestine in 1930.

On a Wide Circuit

W. W. Reid

EN EDUCATION DIVORCES RELIGION

contributions which American Protes- has made to American life and wel- pecially in the areas of religion, edu- and government, are now under at- d are in danger of being lost, in the of Navy Chaplain Roland D. Dris- e writes in *"Monday Morning"*:

he field of education Protestants long rrendered their place of leadership. he acquiescence of many Protestant leaders themselves, educators in a have divorced learning from relig- hey have reared a race of little pagans re of scant credit to their illustrious rs of generations that have passed Protestants must therefore demand of ucators that American Protestant chil- e properly taught wisdom, goodness, ligion.

the field of government, Protestants sing their pre-eminence. Protestantism onally has stood for individual free- individual responsibility, and individ- orth, and on this platform has nur- the best form of government under any people dare hope to live. We have d a stage now in which our people ly understand the origins of their dem- . They are little able to evaluate the ts of true democracy, and they are re- to accept their duties and responsibili- nder democracy.

the field of religion Protestantism is nger so popular or so prosperous as it was. Protestantism, with its emphasis e individual soul, on individual good- and on the individual's relationship to and to Christ, has little appeal for wide s of people who would rather let their h do their thinking for them and ac- responsibility for them.

ther the values of Protestant Christian ation are permanent, good, and worth rving, or they are temporary and second- and should be thrown overboard.

is to be assumed that all Protestants that the contribution of the Protestant on to the life of America has not ended. Protestants, then, must help to rescue the omics, the politics, the religion, and the ation of this country from further de- ration.

rotestantism has within itself the power egain its enthusiasm, and to march tri- hantly against all odds to the salvation merica and the world. The churches of estantism beckon to their ministers to boldly, clearly, and prayerfully, in the e of God, to our people and to our d."

rhaps we should add that not alone testantism"—which is widely and vari- interpreted—but that the whole Chris- and Jewish basis of morality, integrity, interest in human welfare and service is anger of being lost; and, to repeat an er statement in this column, that *only eaching of basic religious truths* (accept- to all Christians and to Jews) *in all the n's schools can begin the rebuilding of ter way of life in America and in all the .*

God and Human Need

JOHN E. COLLIER

"Their cry came up unto God by reason of their bondage." Exodus 2:23.

For every Christian, this must be true—God is neither blind nor deaf to human need, despite the seeming evidence to the contrary in this bewildered world.

In the face of human need, the like of which we have never seen before, brought about by those who set in motion powers of destruction which they could not control, and when it would appear that if there was a "divinity that shaped our ends" concerned about human life, then that "divinity" has had a unique opportunity to reveal this divine concern. Yet it is still heart-breaking to find that instead of order replacing chaos, faith instead of fear, we find ourselves groping in despair as we try to find some meaning in it all. When the disciples of our Lord were in the boat tossed by the tempest on the sea of Galilee and terribly afraid that they would all be lost in the storm, you will recall that Jesus was apparently not disturbed, for he was sleeping. This apparent unconcern led the disciples to cry, "Master—carest thou not that we perish?"

Humanity today is in that identical position. The tragedy of our time threatens to engulf us, and being earthlings with limited vision, we are apt to conclude that God is not concerned or He would do something visibly real to show that concern, and like the disciples of old, we too cry, "Master—carest thou not that we perish," or "Does God care?"

In the first place, let me say—

1. *Wherever there is human need, it is known to God.*

"God heard their groanings." Their suffering was known to God. We who have been raised in Christian homes and schooled, however inadequately, within the church school, have never known what it means to suffer, and in the day of our pain not to be conscious, however slightly, that God was aware of our suffering. Since childhood we have been taught that God was aware of our suffering. Since childhood we have been taught that God was ever present and available, and being like Christ, He was divinely aware of all things. With this assurance, we face life better, stand up under a great trial better if we know that someone cares, someone else knows and understands. Nothing is more devastating to the human spirit than to feel alone in the universe, and especially so when the trial by fire is taking place.

I confess, I do not know what I would do in the light of the unmerited suffering drenching the earth with tears, and the ghastly exhibitions of ruthless cruelty on one hand, and the sublime displays of heroism, self-sacrifice and divine devotion on the other, if I had not a deep, abiding conviction *that all these things are known to Almighty God.* Running like a golden thread through the Old and New Testaments is this truth, "Wherever there is human need, God knows and cares." Listen, "God heard their groaning"; "Their cry came up unto God by reason of their bondage"; "Thy brother's blood crieth unto me from the ground"; "No one sparrow falleth without your Father knoweth"; "I am with you alway." Did God care then? Yes. Then, He who is unchanging cares today.

The second attitude of God in the face of human need revealed in this incident is this:

2. God's character being what it is, plus the knowledge of human need, results in divine concern. *"God remembered."*

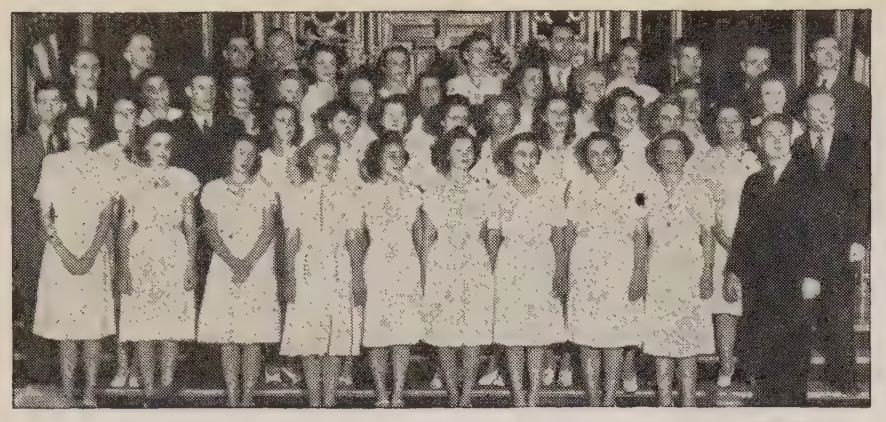
The writer suggests that the cries of the suffering people in need had "reminded God" of something. His covenants and promises to Abraham, Isaac and Jacob. The promise of Canaan with all the promise of hope and blessing. This God remembered. We have here a great truth all too often forgotten when life tumbles in, and one which we do well to lay hold of with eager hand.

Oppression can never be the permanent condition of any people. Why? Because God remembers!

Truth can never be permanently upon the scaffold and wrong forever on the throne. Why?—Because God remembers!

Slavery can never be the accepted settled condition of any race of people. Why? Because God remembers!

(Continued on page 670)



Missionaries and Deaconesses Commissioned

on June 19, in Christ Methodist Church, New York, N. Y.

Front Row (left to right)—Miss Merle Herlene Bowling, Miss Mildred Kirwin, Mrs. Wesley Matzigkeit, Miss Evelyn Keim, Miss Jonelle Robinson, Miss Madge Finger, Miss Linnie Lou Gautier, Miss Esther Petty, Miss Margaret Miller, Mr. Charles Britt.

Second Row (left to right)—Mr. Wesley Ginn, Mrs. E. K. Knettler, Rev. Wesley Matzigkeit, Miss Hazel Rippey, Miss Frances Hackler, Miss Evelyn Mercer, Miss Evelyn Murphree, Miss Mattie Lou Summey, Mrs. Dudley Ingerson, Miss Nell Randolph Harrison, Miss Esther Palmer, Miss Elizabeth Nowlin, and Mr. Paul Williams.

Third Row (left to right)—Rev. Edward K. Knettler, Mrs. Gustaf Westmo, Mrs. L. M. McCoy, Miss Georgia Parrish, Miss Ellenita Sells, Miss Maylah Kress, Miss Evelyn Wells, Miss Ella Greve, Mrs. C. L. Spottswood, Jr., Mrs. David A. Seamands.

Fourth Row (left to right)—Rev. Gustaf Westmo, Rev. L. M. McCoy, Rev. A. C. Kennedy, Jr., Miss Ruth Harris, Miss Florence Ford, Miss Ella Elsner, Mr. Ned R. Reed, Mrs. Ned R. Reed, Rev. C. L. Spottswood, Jr., Rev. David A. Seamands, Rev. John T. Seamands.

Getting a Kick out of Life

William L. Stidger

Out of Better Butter and More of It

Butter seems to be on the public mind in these days of scarcity.

In this particular family we have resorted to almost every trick and subterfuge to get hold of a bit of butter, with the single exception of the Black Market; and sometimes I see a strange gleam in Mrs. Stidger's ordinarily honest and Christian eyes when she hears a fellow Christian lady in our neighborhood tell about the vast supplies which she annexes in a sub-rosa, if not a slightly illegal, and anti-social fashion.

All I happen to have observed about the butter shortage is that I, personally, have not had a "Tum" in my mouth for months, and I have come to the conclusion that this medical result comes from the fact that I have been deprived of an over abundance of butter in recent months, so I assume that this particular shortage is a blessing in disguise, at least in my particular case, for I had been consuming too many fats for my own good.

My feeling is that, America has too much of a sense of humor to be greatly disturbed even by a butter shortage, and recently my faith in this nation's sense of humor was vindicated when I found the following tongue-twister:

"Betty Botter bought some butter for her batter. But the butter Betty Botter bought was bitter, and if she'd add the bitter butter to her batter, it would make the batter bitter. So Betty Botter bought a bit of better butter, better than the bitter butter, and the better butter made Betty Botter's bitter batter better. So 'twas better that Betty Botter bought her bit of better butter, for it made her batter better than the bitter butter."

My suggestion to the housewives who read this column is that, some day, when they pour heavy cream into a churn and start to make it into better butter which, when ultimately churned, is one-dollar-a-pound butter, that they churn that better butter to the rhythm of the above tongue-twister and then it won't seem to take so long. At the same time, the housewife can test her ennunciation and her pronunciation, which will be killing two birds with one stone. Recently I myself was put to work at this monotonous task, only in my case, we had no churn and I had to shake a milk bottle filled with heavy cream until it churned into better butter. I needed some form of amusement while doing that household chore, and this tongue-twister helped a lot. It also made better butter.

Summer Address Changes

The publisher of Zions Herald would appreciate receiving notice of your change of address two weeks in advance of your going and your coming.

"Education Is Not Enough"

Delaware, Ohio, July 1—Calling for r ognition of human life as a sacred trust " to be destroyed or impoverished, but rat conserved and advanced on earth throug faith in God that science cannot give," Ernest Fremont Tittle, pastor of First Me odist Church, Evanston, Ill., spoke on "E cation is Not Enough" at the one-hundre annual commencement exercises at O Wesleyan university, Monday morning, 176 seniors were awarded degrees.

Dr. Tittle, a graduate of Ohio Wesle in 1906, asserted: "We must stop prepar for war. The United States should instr its delegates in the United Nations to w for the universal abolition of peacetime c scription and for a general, reciprocal duction of all military establishments, m ing as rapidly as possible toward world armament and the effective preventi through international control, of preparat for war.

"Science cannot beget a faith that will s port and give direction to effort for wo recovery and survival. Science cannot tell what to do with atomic power. Even if United States plan for atomic control is tablished, it is only a partial answer for M has other weapons in his arsenal. But mustn't allow ourselves to get panicky.

"The culture of the West, especially of Western democracies, is rooted in the b affirmations of the Christian faith. Re ence for life, human freedom, respect the pledged word, the idea and hope of wo government will not survive if these b affirmations are denied or neglected.

"We need a faith that science cannot g and we need a cure that not even med science can provide—a cure for sin and fo General education has not saved us from for wealth, for power, for excitement. It not saved us from intense personal unha ness and feelings of frustration. It has saved us from international anarchy or fr war. Present relations between the Soviet the Western world are not so good and apt to get better if the atomic arms rac not stopped.

"The practice of justice and cooperat calls for a radical change of heart, such t a man who was self-centered and selfish now a strong and lasting desire to cont ute to the good and progress of human One thing only can accomplish this res and that is a profound religious faith.

"How will a man keep his head in a t like this unless he believes in God and lieves that the divine purpose being wor out in human life is not limited to this p ing world, but will have its consummatio a world that will never pass away? Let come to possess that faith, and we will be less inclined toward heroic effort for improvement of world conditions, but will be far less inclined toward fear and spair in view of the stark realities of present world situation. One thing only keep us from disaster . . . a profound re ious faith. Life holds more than cokes kisses and more than the petty scramble individual gain and advantage. It holds desire above all else for men to follow Divine Leader to eternal peace.

ech Methodists Initiate Evangelistic Program

GUE (By Wireless) (RNS)—A spirit of sm prevailed here when representatives e Methodist Church in Czechoslovakia or their first annual conference since d of the war and initiated a far-reach- angelistic program for the coming year. conference was presided over by Dr. Neff Garber, European Methodist b, who has jurisdiction over Method- h Czechoslovakia and ten other coun-

e meeting voted to form a Committee issions and Evangelism to inaugurate a aign of "aggressive evangelism to win people of Czechoslovakia for Christ." Rev. Gustav Malac was appointed Gen- Evangelist in charge of the program. He not be assigned to any specific parish, will have a "roving commission" to all odist centers throughout the country. so inaugurated were a Board of Chris- Education "to work out plans for estab- hg a seminary for the training of Chris- preachers and workers in the Slavic s of Poland, Jugoslavia, Russia, etc.," and ard of Temperance and Social Service. eakers at the meeting voiced confidence the future of the church in Czechoslo- a and said this optimism was encouraged he "gradual improvement in the coun- material and political life." The confer- marked the firt time that Bishop Garber, nerly of Duke University, N. C., had an ortunity to meet a representative group he Methodist Church in Czechoslovakia.

BOOKS

Alcohol Reaction at Yale"

this little book, Ernest Gordon accuses Yale School of Alcohol Studies of trying educe the impact of the evidence against hol. He contends that this group con- rs science and morality to be mutually usive and refuses to treat the subject alcohol from the standpoint of a moral e. Mr. Gordon writes that he himself is concerned with the role of alcohol cal- s in the body's economy than with the nner in which alcohol "controls govern- nts, degrades the press, bribes writers and ntists, organizes internationally, inter- s politically with big business, cooperates international clericalism." At the same e, however, he places over against the ntific conclusions of the Yale School the ements of other scientists which contra- them flatly. (Alcoholic Information s: Francestown, N. H. Price, $1.)

he World's Need of Christ"

has often been stated that the sickness our civilization is due to our failure to Christ seriously, and that his teachings ain the only solution to the problem of ld-wide conflict. But, though these are contentions of this book, it is far from

he reader may be surprised to learn that author of a book bearing this title is a sociologist—Dr. Charles A. Ellwood, of Duke University. The very fact that he writes from the standpoint of a social scientist strengthens the book's impact. When he insists that nothing less than a modern "imitation of Christ" can save civilization, he does so not because it is expected of him, but because his social thinking, grounded upon a solid foundation of facts, has driven him to this conclusion.

In his volume Dr. Ellwood undertakes a brief survey of our civilization. How have we reached the present state, he asks, with regard to science and philosophy, business and industry, politics and international relations? And, more important, how can we Christianize them? Dealing with religion in this same manner, Dr. Ellwood summons the church to restore Christ to its head, and to accept completely and radically his pattern of life. This, he believes, must be the first step toward world reconstruction.

When sketched so briefly, these emphases may sound neither striking nor original, yet Dr. Ellwood's treatment of them is outstandingly creative. Here is no superficial shouting, but the carefully reasoned argument of a distinguished social scientist. This is a book suggested for collateral reading, by the Board of Lay Activities in preparation for the Year of Stewardship. (Abingdon-Cokesbury Press: Nashville. Price, $2.)

"A Highway Shall Be There"

Dr. Jack Finegan, head of the department of Religious Education and director of religious activities at Iowa State College, has preached the sermons in this volume to various groups of young people.

Hearing Dr. Finegan deliver a sermon is undoubtedly quite different from reading it. One can safely assume that he would not be in his present position, were his personality not magnetic and strongly appealing to youth.

Yet, when presented on the printed page, these sermons fail to kindle the reader's enthusiasm. They are not concise, but ramble endlessly. They plod instead of climbing. They are informative rather than challenging. They lack depth and insight. All of these characteristics are well illustrated by "The Last Great Adventure." A preacher delivering that sermon would have to possess a dynamic personality if he were to hold the interest of his listeners.

One cannot help feeling that, while Dr. Finegan may be very successful in his work with college students, he is not yet ready to publish sermons. Preaching should be saved for the expression of profound truth and insight. (The Bethany Press: St. Louis, Mo. Price, $1.)

"His Perfect Recompense"

Here are seven sermons preached by an army chaplain while on active duty. The subject matter reveals evidence of a careful search for and a discovery of that which may well be of outstanding interest and value to his hearers. Added significance comes from the fact that this preacher is also a veteran of World War One. He includes such mountainous texts as Rom. 8:28 and John 3:16. The potent appeal of the Christmas and Easter seasons is recognized. He introduces that most timely and practical theme—the choice of and the triumph of God's will in the here and now. "A String of Pearls" displays in an unusual degree the artistry of sermon making. It is fitting indeed that a group of wartime sermons should end with the conviction of the supremacy of Christian love.

Here are themes as old as Christianity, meriting the unending preaching which is theirs. Here is a preacher who stamps them afresh with the impress of his own individuality. His typical sentence is short, terse, possessed of vividness and clarity. There is a reasonable balance between original and quoted statements. His choice of brief verse is happy, adding a touch of variety and beauty. This reader is impressed with the spiritual helpfulness of the little volume. (By Ray H. Cowen. Meador Publishing Company, Boston. Price, $1.50.)

Books Just Received

Together, A Book by Twelve Men. Abingdon-Cokesbury Press: Nashville. Price, $1.

The Fallow Land. Constancio C. Vigil. Harper and Bros.: New York. Price, $2.50.

Tibetan Voices. Robert B. Ekvall. Harper and Brothers: New York. Price, $1.50.

Faith and Reason. Nels F. S. Ferré. Harper and Brothers: New York. Price, $2.50.

Christian World Mission. Edited by William K. Anderson. Parthenon Press: Nashville, Tenn. Price, paper $1; cloth, $2.

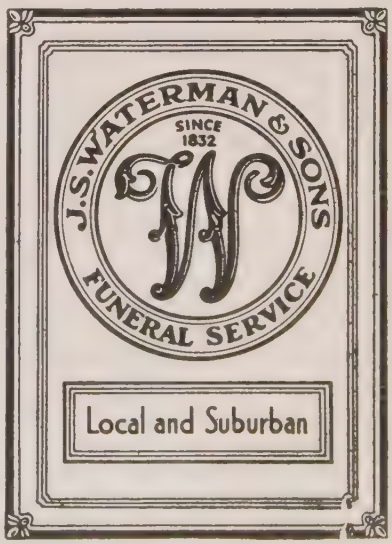
Rembrandt, the Jews and the Bible. By Franz Landsberger. Jewish Publication Society of America: Philadelphia, Pa. Price, $3.

The Corinthian Letters of Paul. By G. Campbell Morgan. Fleming H. Revell Co.: New York. Price, $3.

India at the Threshold. By L. Winifred Bryce. The Friendship Press: New York. Price, cloth $1; paper, 60 cents.

Whose Leaf Shall Not Wither. By James M. Lichliter. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $1.50.

A Little Treasury of Modern Poetry. Edited by Oscar Williams. Charles Scribner's Sons: New York. Price, $2.75.



HOW WEST VIRGINIA DID IT

Highlights on Christian Education

J. GARFIELD SALLIS

Nothing Really Happens in the Church Until It Happens in the Local Church

The above caption is occasioned by a letter from Dr. Walter S. Overstreet, executive secretary for Christian Education in the West Virginia Conference, under whose leadership that conference increased its church school enrolment by 20,000 in eight months (not one year as we erroneously stated last month). We asked Dr. Overstreet how it was done, and he graciously responded with a description of the strategy employed.

Among the five points in his program, we find this: "The present executive secretary, who took office at the beginning of the conference year in 1944, resolved in his own heart that he would spend as much time as possible visiting with the pastor and his people. As an illustration of his belief in the worth of these contacts, he points to the fact that in the past eight months he has been at home only 15 full days. These contacts have paid great dividends." In other words, Dr. Overstreet caused something to happen in the church by helping it to happen in the local church.

It may, perhaps, be doubted that the program-builders of the church have sufficiently appreciated the importance of this kind of field work. One of the great dangers in a highly-organized body like The Methodist Church is that its church-wide projects, necessarily planned on the "overhead" level, may too long remain several steps removed from the workers in the local churches where the program must be made effective—or fail. This columnist, at least, having attended a great number of coaching conferences on district and sub-district levels in the course of the past fifteen or twenty years, has come to the conclusion that the time, talent and competency of General and Conference Staff members has often been wasted on people who, although unquestionably wise and devoted, are not the key-people who could initiate and further the project in their local churches. The process of visiting individual churches is slow and laborious, truly, but it does offer promise of concrete fruitfulness in return for every effort put forth. It sets up the project where, alone, the project can be successful; for nothing really happens in the local church.

Moving on All Fours

We reported last month the fine manifestation of inter-board cooperation in the Chicago meeting in which Church School Crusade strategy was planned. Now Dr. Overstreet's letter gives an example of the same sort of thing on the annual conference level. "We of West Virginia," he says, "believe that the only way to promote education is by vigorous support of the other boards. We do everything possible to assist in the promotion of evangelism, missions, ministerial training, etc. For instance, in the financial phase of the Crusade for Christ, members of the conference staff of the Board of Education gave themselves whole-heartedly in assisting to raise $632,000. In the evangelistic phase, members of the conference staff did the same. These other agencies, seeing the desire of the staff to assist in promotion of the total work of the church, gave themselves, in turn, to the promotion of church school work."

These are things about which we may all be glad and take heart. We may as well admit that in the past we have made many mistakes by trying to stand the whole church on one leg, and even though sometimes it was the stalwart Christian Education leg, the church could not avoid a limp. The church must move "on all fours" if it is to follow its charted course. Christian education, evangelism, temperance, missions, and the rest are but projects contributing to the total objective of the gospel: "that the man of God may be complete, furnished unto every good work."

More Leadership Training

The coaching conference method, which the writer has presumed to criticize, must not, of course, be confused with the method of leadership training. Here there is sustained and systematic quest for understanding, and diligent cultivation of skill; and every new leadership training school is a new source of power. Dr. Overstreet admits that "one reason for the decline (1941-44) in the church schools of West Virginia was the fact that we had too few trained leaders and teachers. In 1943-44, thirty-two schools were held. We realized that this was not enough. So in 1944-45, sixty-two schools were held, and this year we will have more than a hundred."

Baltimore Conference, also, is going strongly for more leadership training, and with pardonable pride asserts that "the Leadership Training School, July 7-14, opens the door to some of the richest experiences you could find anywhere in the United States this summer." The faculty includes Mrs. Prem Nath Dass of India, Dr. Y. C. Yang of China, Dr. Henry Johnson of Emory University, Miss Mabel Dawson of the Maryland-Delaware Council of Churches, Miss Lucille Desjardins, nationally-known writer of Christian education literature, Mrs. Grace Harberson and Mrs. Elsie S. Swain, Connecticut religious education workers—truly a cosmopolitan and representative group.

New England and New England Southern Conferences are embarking on a new leadership training project in an eight-day school at Glocester, R. I. The Rev. Larry Eisenberg of the general staff will conduct the "Teaching Youth" course. Mrs. Dorothy Neilson, whose subject is "Teaching Pre-School Children," is a kindergarten teacher in the public schools of Salem, Mass., as w as primary superintendent in Wesley Chur of that city. Miss Winifred Bromley, pub school teacher of religious education in D ton, Ohio, supplies the course for prima teachers; and Miss Vivian Grant, pari worker at Mathewson St. Church, Pro dence, R. I., that for junior teachers. Exec tive secretaries of the two conferences are al on the faculty, Miss Edith M. Jordan of t New England being the special inter group leader, and the Rev. R. G. Belcher the New England Southern conducting e ning group discussions. District Superinte dent Percy M. Spurrier of New Bedford dean of the school.

At the University of New Hampshi Durham, N. H., the thirtieth session of t Northern New England School of Religio Education will be held on August 18-2 The faculty list presents an imposing arra with Methodist leaders abundantly in e dence. Bishop Shot K. Mondol of Ind teaches "Christian Brotherhood"; the Re J. Lester Hankins, "Jesus and His Teac ings"; the Rev. Glenn D. Glazier, "Your People's Society Programs"; the Rev. Fre erick W. Smith, "Social Ethics"; the Rev Clifford H. Osborne and E. Charles Da nell are dean and assistant-dean respectivel and the Rev. Edwin F. Tewksbury is reg trar.

The long-famous Northfield Summer Co ferences at East Northfield, Mass., include conference on Religious Education for Ju 15-24.

Caravans Are on Trek

A Youth Caravan, according to Board Education specifications, consists of tw young men, two young women, and a cou selor, who have been carefully selected fro recommendations received by the leaders our church. The young people are und 24 years of age, and have completed at lea two years of college, or had equivalent e perience. The counselor is an adult who h had experience in youth work. A carava works in an annual conference for seve weeks, one week in each of seven churche Primarily, caravans serve local churches i small towns and rural communities. Th purpose is to revitalize and strengthen th youth program of the local church and con munity. The caravan will make personal vi its, interpret the youth work of the churc to civic leaders, conduct informal stud classes and forums, assist in initiating wor projects, direct recreation, and explain churc literature. The young people concerned a given special preliminary training in schoo conducted for the purpose, and they are a signed to caravans in territory other tha that in which they live. Caravans wi shortly be on the road in most of our co ferences.

Dates and Data

he third annual Children's Workers' ference of the Peninsula Conference, will eld at Rehoboth Beach, Del., Sept. 17-19.

he New England Conference Board of cation expects to feature audio-visual aids recreation in special district coaching erences in the fall.

e third National Convocation of the hodist Youth Fellowship has been called neet at North Dakota Agricultural Col-, Fargo, N. D., Aug. 23-28.

ortheastern Jurisdictional School for Con-hce and District Workers in Christian cation will be held at Cedar Crest Col-, Allentown, Pa., August 19-26.

ortheastern Jurisdiction Young People's dership Conference, also at Cedar Crest, ust 5-15.

dded to the faculty list of New Hamp-e Conference Youth Institute, previously ounced, are the Rev. Roland Stahl, Miss bara Nichols and Miss Alice Frye.

he annual Pastors' School in the Penin-Conference will be held on July 15-19. similar school in the New England Con-nce occurs on September 2-6. Genesee ference held its Pastors' School at Silver e, June 24-28.

ittsburgh Conference reported $6,223 n by fifty-six churches to the Methodist uth Fund as of May 3.

national workshop for directors of Chris-education will be held at Lake Forest lege, Illinois, July 22-28.

enesee Conference Leadership Training ool takes place at Silver Lake, N. Y., gust 12-17.

ates and deans of district Youth Insti-s in New England Conference: July 21-28, ling Junction, Mass., for Worcester Dis-t, the Rev. Glenn D. Glazier. August 10-Laurel Park, Northampton, Mass., for ingfield District, the Rev. Horatio F. Rob-s. August 13-22, Asbury Grove, Hamil-, Mass., for Boston-Lynn Districts (inter-diates), the Rev. F. Oliver Drake. August September 1, also at Asbury Grove, for iors, the Rev. Harris E. Heverly.

ews and Comment for "Highlights of hristian Education should be mailed to he Rev. J. Garfield Sallis, 41 Exchange treet, Milford, Mass.)

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Methodism on the Campus

Cites Religious Program at Albion

The ministry of the Episcopal Church to its students at Albion College, Albion, Mich., is the theme of an attractive leaflet recently issued by the Church Society for College Work, which, in part, is the Episcopalian equivalent of our Board of Education.

Under the caption, "Albion, 1946," the leaflet recounts the development during the past six years of the religious program at Albion for students from Episcopalian homes. It employs three appropriate Albion cuts and points out that there are in America many "Albions" where that denomination should be at work with its students.

College Owns Radio Station

Unique in at least one respect is Port Arthur College, Port Arthur, Tex. It owns and operates a radio station KPAC, which, in addition to providing a community service, makes possible unexcelled courses in the practical aspects of radio. The station, a Mutual affiliate, is on the air 20 hours per day.

"Education for Democracy" at Boston

Boston University's annual Institute on Education for Democracy, which opens next week, will be aimed this year at inter-group understanding, respect and good-will, says Director John J. Mahoney.

The three weeks' program on the Boston campus will "deal primarily and almost exclusively with what is now being called intercultural education," continued Doctor Mahoney, "and as such should interest teachers and school officers who realize that race prejudice and religious bigotry constitute the denial of what democracy means."

War's Ironies—The Major and the Minor

It's an odd situation when one student is twice the age of his roommate. Yet that's the case on the Emory-at-Oxford Campus, where a twenty-eight year old former artillery major rooms with a fourteen year old student in the "Academy."

Education and Occupation

President William E. Shaw of Illinois Wesleyan University, Bloomington, Ill., recently sent a telegram to General Dwight D. Eisenhower, Army Chief of Staff, proposing a definite coordination of America's program of higher education and its policy of military occupation of Axis countries. The telegram read in part as follows:

> "We have approved in principle a plan whereby Illinois Wesleyan men may take the third year of college as a term of army enlistment, to be served in occupation areas. Special projects, under the direction of our faculty, to be developed while in service, will be accepted as the equivalent of one year's college work. The success of this project depends upon the cooperation of the armed services, but does not envision any drastic change in army policy. . . .
>
> "We are taking this step because we believe the matter of military occupation is an acute problem for the nation, and we believe this is a way the colleges may be of major assistance in its solution."

The Illinois Wesleyan proposal was warmly endorsed by *School and Society* of June 15.

A Significant Report

Mr. C. W. Loughlin, treasurer of the Board of Education of The Methodist Church, announces that during the fiscal year which ended May 31, 1946, receipts from the Race Relations Sunday offering amounted to $125,916.34, and that receipts from the Methodist Student Day offering during the same period were $161,128.68. These amounts are appreciable increases over the sums derived from these offerings during recent years.

The Race Relations Sunday offering is used to assist Methodist colleges for Negroes and the Methodist Student Day offering makes up the Student Loan and Scholarship Funds of the Board.

A Sower Went Forth to Sow

B. Stuart Mann

Charge Lay Leader, First Methodist Church, Taunton, Mass.

"And some seeds fell in fertile ground," but for lack of cultivation bore no fruit. It is also true that for lack of cultivation thousands of potential "Crusaders for Christ" fall by the wayside every year. This is a proven fact (see "Methodism Marches," page 57). To be sure Protestantism is attempting to stem this tide by the numerous membership drives being conducted by its many denominations. We are, however, failing to stress one very important factor in building the kingdom of God; *devotion to duty*. To make any Crusade for Christ a continuing success, it must have the loyalty and support of every member and not just the faithful few.

There is no question in anyone's mind but what the people who went to church in their youth, because they had to, became better men and women for it. The responsibility and duty of supporting the church was never firmly impressed on their minds, otherwise, they would still be among those present.

Our nation, the cradle of modern democracy, would never have become the promised land of opportunity, that it is today, were it not for the free thinking, liberty loving Protestant patriots who fought to make it that. The rich heritage of Protestantism should be brought to light and explained more often than it is; not in a spirit of denominational competition, but rather as a cooperative enterprise. Perhaps this would help halt the trend away from our churches. It might answer the question why untold numbers, after receiving instruction in the Sunday school and church, voluntarily place themselves on the inactive list. They take what the church has to offer, but give nothing in return. The churches have taken too literally the words, "More blessed to give than to receive." In order to survive, the church must have the support of all its members.

A knowledge and appreciation of our Protestant heritage and the expected devotion to duty, if taught early and often enough in our Sunday schools would, I think, be a long step forward. Protestantism needs to halt the hardening of its spiritual arteries before rigor mortis sets in.

Bishop Ledden Wins Many Followers

ERNEST G. COOK

Delegates to sessions of the Black River-Ontario District of the Northern New York Conference at the Methodist church, Pulaski, last April, became interested in the manner in which Bishop W. Earl Ledden, Syracuse Area, was conducting a school for ministers in the use of church hymns. The bishop, in speaking of a certain hymn in his talk, would seat himself at the piano and play it so as to bring out the meaning of the words and music. He seemed to be an expert at the piano and most people who heard him, be they ministers or laymen, were quite surprised at this marked ability in music presentation.

At the recent sessions of the Northern New York Conference at Malone, the expression was heard over and over again: "What a friendly man Bishop Ledden is, and how he mixes with enjoyment among the people, putting them at ease with his down-to-earth manner of speaking."

Down at the sessions of the Central New York Conference at First Church, Syracuse, last week, the people had an opportunity to learn more about Bishop Ledden's early life. It was told by none other than Dr. F. B. Harris, chaplain of the United States Senate, the boyhood chum of Bishop Ledden.

The Ledden family resided in Glassboro, N. J., where they were staunch supporters of the Methodist church there, always being ready to do their part in the work and always attended the services of the church. In such an atmosphere young Earl Ledden was trained.

There came to the Glassboro church after a conference session a new pastor, a Mr. Harris, and this minister had a son who later became Dr. F. B. Harris, chaplain of the U. S. Senate. Young Harris and the youthful Ledden became fast friends. When it came time to go away to prep school they went as room mates. This close association continued through their college days.

Now, back in Glassboro lived the family doctor who had a splendid daughter by the name of Mary Linda Iszard, whom young Ledden thought very fine. They were friends as young people and she became Earl Ledden's best girl. Yes, Earl Ledden married Mary Linda Iszard and who do you think was the officiating clergyman? It was Earl Ledden's chum, the Rev. F. B. Harris. And, as turn about is only fair play, when young Harris was married, he had Earl Ledden play the wedding march for the ceremony. And this wedding moved off smoothly for the Rev. W. Earl Ledden was an accomplished musician. So it was but natural that the bishop should give such a helpful lesson in the use of church hymns at the Pulaski meeting.

And the bishop's wife, the girl of his boyhood dreams, has continued to be his faithful helper down through his years as a pastor in city churches, and since he has been serving as bishop in the Syracuse Area. Often she finds a place quite well back in the conference church and quietly watches every movement of the conference and probably is alert as to the decisions of her husband as he conducts the business that has to do with so many churches.

But the greatness of Bishop Ledden is growing. None there are who will deny that when Bishop Ledden makes his decisions he has made it for the best interest of all. His friendship to the clergy and laity has, in turn, brought him warm friends. He probably is, as people here are saying, the "most friendly bishop in the Methodist House of Bishops."
—Reprinted from *Daily Times,* Watertown, N. Y.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

WANTED to exchange a N. H. pulpit and parsonage for two Sundays or three weeks for one in Boston Area or locality near city. Preferably in July. Address, Dr. E. A. Ramige, North Haverhill, N. H.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Pastor Grueber of Berlin

Robert Root

BERLIN—Heinrich Grueber probably knows more about the relief needs of Berlin and the Russian zone than any other Protestant churchman in Germany. He says that, while still bad, conditions of deportees from the east have improved. But the population in and near the capital of Germany is much worse off than a few months ago.

Pastor Grueber has thin grey hair, bright eyes, a nervous, energetic way. He looks like a vigorous and heavy-set American businessman who hasn't been eating too well. He is dean of Berlin, pastor of the largest and oldest Protestant church of the city, head of relief for the German churches in Berlin and Brandenburg, and in charge of refugee questions throughout all Germany for the World Council of Churches.

An ex-inmate of Sachsenhausen and Dachau, Dean Grueber has his office in the Berlin city hall, in the Russian sector, wh chatted with him.

"Pastors and their families come anc me they have not enough to eat," he me. "This morning the wife of a pre came in to say that her husband had br down on the street for lack of food. An man came in with a certificate from his tor that he is getting tuberculosis and have more food."

Dozens of women come to him, he to tell how their children are crying hunger. But for none of these is he ab do very much.

Typical daily diet in Berlin, he said, sists of dry bread and ersatz coffee for b fast; soup made of rape, usually fed on cattle, for lunch; and bread *or* soup for per. Children get some milk and sugar, he said the churches hope to be able t something special for them.

Clothing is wearing out; none ca bought in Berlin, he said, and some p make clothes out of blankets—if they them.

Stolen goods are sold on the black ma but at fantastic prices. Getting potatoes bread is the big problem. Potatoes ca had, at 600 marks for 100 pounds; b brings 1,000 marks a pound. If that do sound bad, consider that an ordinary wo earns 200 marks a month, the assistant bishop, 400 marks. The assistant, in words, would have to work four mo simply to buy 100 pounds of potatoes a pound of butter.

In the period before CRALOG starte thin stream of aid to Germany, the Ger churches, almost alone, were doing they could to help. From their own m bers, at a sacrifice, and from churche Switzerland, the Protestant "Hilfswerk" received wurst, fat and flour and distrib it. The World Council of Churches medicine to Berlin, but this was sent o distribution, where worse needed, in the sian zone.

The death rate in Berlin has stayed ar levels four or five times as high as in time, Dean Grueber declared. Four o five new-born babies continue to die, one-fourth of the children cannot g school because they have no shoes!

The refugee situation has improved tle, Dean Grueber said, because of outside Food and clothing had been received churches in the United States, France, ain, Sweden and Switzerland.

Germany, he said, is almost helpless b the victors' "language hate" which f millions "back to Germany" simply be they speak German, including even Aust and Jews! Dean Grueber said that Ger cannot nourish this increased populatio

There is no industry, and the areas pied by the Western powers depended the east for potatoes and grain. The predicted that Germany will be short o tatoes for four or five years, because of of seed potatoes and the destruction o tile potato areas which the Poles have over. So the shrunken Germany has 20 lion more Germans than it can support there is a bleak outlook for the young.

Four Doors to Life

(Continued from page 657)

o fall off as Paul won more and more s to the Christian faith.

h that opposition first became appar- ul wrote to his friends at Corinth say- shall remain in Ephesus until Pente- *v a door that offers wide and effective stands open before me, and there are opponents."*

matter of fact, Paul stayed there not nonths, but two years! The door that pened was indeed a door to "wide and e service."

oung doctor, just finishing his interne- a London hospital ,was walking to gings one night, and on the way came open door through which came the of people singing. Tired and seeking elaxation, he went in and slipped into ck seat. When the hymn was ended the leaders on the platform stood up l the people in prayer. He prayed so hat folks began to stir, and the young was about to slip quietly out and go s way, when suddenly another of the s stood up and said: "Let us sing a while our brother is finishing his !" Struck by such "direct action" the medico remained in his seat and dis- d that the man who had interrupted eary prayer was the speaker. He heard message through, then quietly went Next morning, on his way to the hos- he went to the offices of the London onary Society and offered himself as a al missionary. They had no place for ust then, but within a few weeks they or him and asked if he would go—not dia, or China, or Africa, where he medical missionaries were already at —but to Labrador, where no one else gone!

e whole world knows now the story of Vilfred Grenfell, who as a young doctor, up his ambitions and hopes of an office Iarley Street for the rigors of the Lab- coast The open door that led him into neeting that night to hear Dwight L. ly—for he was the evangelist who a great missionary by interrupting a r—that open door was indeed a door vide and effective service," and there many obstacles!

it was also the door that led to an dant life. He who will lose his life, for Aaster's sake, will find it!

The bars of life at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

e fourth door to life is the door that Christ cannot open.

s the door before which even He must patiently waiting until someone opens him. "See, I am standing at the door nocking. If any one listens to My voice pens the door, I will come in to him, east with him, and he shall feast with (Rev. 3:20. Weymouth)

man Hunt found in that verse the in- on for his great painting, "The Light World," a picture in which he por- Christ, dressed in kingly robes, standing before a door overgrown with trailing tendrils and weeds. In one hand the Saviour holds a lighted lantern; the other is upraised to knock upon the door. A friend of the artist, seeing the painting soon after it was finished, suggested that something had been forgotten—there was no latch to the door. "I did not forget," said Hunt. "That is a door that has no latch; it is the door of the human heart, and no one can open that from the outside."

John Masefield, in "The Everlasting Mercy," tells of the redemption of Saul Kane, who, in lines of great power and beauty, describes the glory and rapture that came into his soul:

I did not think, I did not strive,
The deep peace burned my me alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

Masefield does not quite say it, but his sense of the dramatic and that third line suggest that something happened, almost against the will of Saul Kane: "The bolted door had broken in." But the Master does not break down the door; He will not force His way into any man's life. If the door is locked and bolted it is we who must unlock the door and withdraw the bolt. Fanny Crosby may not have been as great a poet as Masefield, but she came much nearer the truth when she wrote:

Behold Me standing at the door,
And hear Me pleading ever more;
O, weary heart, oppressed with sin,
May I come in? May I come in?

It is the Master's persistent pleading that breaks down our resistance until we draw the bolt and open the door that He may come in. And when we have opened the door to Christ we have opened the door to Life.

Town and Country

ATLANTA, GA.—The second annual school for Town and Country Ministers, an outstanding experiment in relating the church to the practical aspects of rural life, will open at Emory University, July 1st.

Approximately 100 ministers from all the southeastern states will take part in the 17-day school, under the direction of scores of nationally-known authorities in the fields of agriculture, economics, and rural problems.

Dr. H. B. Trimble, dean of the Emory theology school, which is sponsoring the school, said members of the permanent staff would be Dr. Frank Alexander, sociological analyst of the U. S. Department of Agriculture; Dr. E. A. Perregaux, professor of economics at the University of Connecticut and internationally-known authority on the co-operative movement; Dr. A. J. Walton, superintendent of the Clarksville (Tennessee) District of The Methodist Church; Prof. Earl Brewer, instructor in rural sociology in the Emory University School of Theology; the Rev. G. E. Cleary, pastor of Trinity Church, Savannah; and Dr. Arthur W. Hewitt, Riverton, Vt., perhaps the best known and most widely loved rural minister in America.

Among others who will take part in various phases of the non-sectarian course are: F. W. Peck, managing director of the Farm Foundation, Chicago; Dr. John E. Brewton, director of the Southern Rural Life Council, Nashville; Governor Hugh White, former governor of Mississippi and long outstanding in the development of a balanced program between agriculture and industry for the South; Alexander Nunn, business manager of "The Progressive Farmer"; Mr. J. O. Emmerich, editor of the McComb *Enterprise-Journal,* McComb, Miss., an outstanding rural editor; Dr. Henry McLaughlin, secretary of the Rural Life Council of the Southern Presbyterian church; and Orion Ulrey, of the U. S. Department of Agriculture.

While the bulk of the work done by the minister-students will be in the form of workshops, forums, and seminars, Dr. Trimble said a number of formal courses will be offered, for which credit will be given toward graduate degrees in the university.

Dr. Alexander will direct a course in "The Cultural Analysis of Your Community," which will include studies of the history, tensions, and trends in community relationships in the rural South. Each student in this course will concentrate on a study of his own community, Dr. Trimble said.

"Principles of Cooperation in Economics" will be taught by Dr. Perregaux, who will lead a survey in different types of cooperatives and the relationship of church bodies to the cooperative movement.

Under Dr. Walton, a group of district superintendents and other church leaders will conduct a three-week workshop on Area Supervision of Town and Country Churches. The first and last weeks of the course will be conducted on the Emory campus. The second week, those participating in the workshop will go to Lake Junaluska, N. C., to attend a conference of district superintendents from the entire southeast, and continue their study. A similar seminar on Town and Country Church Problems and Programs, led by Prof. Brewer, will be composed entirely of rural ministers.

Preachers participating in either of these workshops will be given an opportunity to qualify for accreditation by the various denominations as instructors in the fields in which they specialize. Typical specializations, Dean Trimble said, would be Christian stewardship, evangelism, Christian education, and rural leadership.

Highlight of the school this year will be the banquet to be given Monday, July 15th, at which the principle speaker is to be Governor White. He will discuss the much-discussed industrialization predicted for the postwar South.

Gilmour, Rothery & Co.

— S. T. EMERY —

INSURANCE

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The Kingdom Come

(Continued from page 657)

rules or laws will not put creative character into the individual life nor into the national life.

There is immediate need for those who profess faith in the program of Jesus Christ our Lord that they shall unite for a genuine, sound educational program and for skilful organization and for dynamic inspiration, if we are still to pray believingly, "Thy kingdom come, thy will be done on earth as it is in heaven." Possibly a word from Tennyson might be in order at that point from his poem "In Memoriam:"

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace!

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!"

Likewise we might do well to remind ourselves that the great Lincoln once exhorted the American people in the words: "Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it."

But the Christian faith is more than personal and more than social, moral and communal. It is global. One of the most significant passages in all of the scripture is John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That word in John's gospel carries with it to every devout heart a dream of a world which shall one day be led to the feet of Christ. Implied in it is the recognition of the worth and dignity of each individual, the value of each human soul.

"The Christian church alone can generate the courage and provide the guidance that is sorely needed. Once the Christian doctrine of man is rejected, the way is opened for man's exploitation of man, a merciless attitude on the part of the strong toward the weak, savage ruthlessness, degrading snobberies, social confusion and racial war. . . .

"God made the earth a place of infinite variety by the creation of the several races. Christianity does not destroy this variety of races, but insists that each be allowed to make its distinctive contribution. The basic assumption that one race is inherently superior to all others cannot be defended. No one race is superior or self-sufficient. God created us not for independence but interdependence. The divine law is that we help ourselves by helping others. It is not possible to obscure the rights and claims of other races without suffering ourselves. To impair humanity at one point is to impair it as a whole."

It is an infinite pity that even after all these centuries man has not caught up wit Nazarene's concept of the dignity of and that every man, if he were giv proper opportunity, could be counted to become a part of the upward move of humanity marching stoutly behind a quering cross.

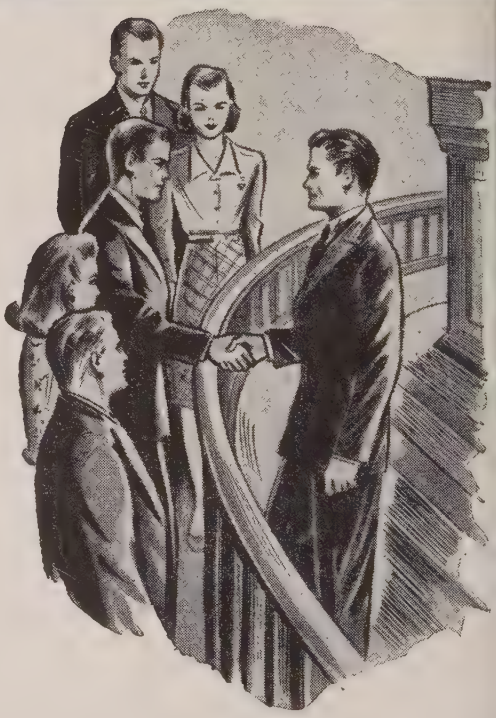
The prayer, "Thy kingdom come. Th be done in earth, as it is in heaven," is nently fitting at this time, and it is hea ing to remember that the Christian r ment is not dead. Indeed, it is dou whether it were ever as alive as it is Let no one forget that the greatest mi ary movement in the history of the C tian world is barely one hundred fifty old. During that period more sermons been delivered to non-Christian people, hospitals have been built for their hea more schools have been built for the lumination and a thousand other acti utterly Christly in their objectives have initiated than at any other period in the tory of Christendom. It is likewise hea ing to remember that more people today praying the prayers of the church and ing in humble love and fealty before cross of our Saviour and are singing songs of assurance and of triumph tha any time in the history of humanity. Ch army marches on, and notwithstanding disturbances now existing in the world, army will continue to march on, for earth is the Lord's and the fullness the

Summer Revivals

SUMMER is a time for saving souls!

In this Year of Evangelism, let us not overlook our many opportunities to bring souls into the Kingdom.

Camp meetings, outdoor gatherings, and all places of worship offer rich fields yet white unto the harvest. Let us work hard at summer revivals.



YEAR OF EVANGELISM
***in the* CRUSADE FOR CHRIST**

. Plea for Bi-focal Vision

(Continued from page 652)

heses. Whether Professor Dewey would particularly or not, that is an argument e necessity of faith.

us whether we are in the scientific lab- ry, the class room, the thinker's quiet r, the busy mart where men are buy- nd selling, or on the mountain top of cal experience, a will to act upon the nterpretation of the meaning of the ex- nce is indispensable. And that is faith. does not fly in the face of reason. Often rches far ahead of reason, clearing new nd for reason to organize and populate. always reason must be consulted to give its direction, and to be its ally when t attacks. Faith is not the lackey of cus- nor of tradition, nor of superstition. is adventurous, restless, creative. Faith e product of love, the ground of hope. very real sense and to a very important ee, we live by faith.

y attempt to see the truth in Jesus with gle eye will produce a faulty understand- Our vision of him must be bi-focal. eye of reason and the eye of faith must together. The contemporary struggle in Christian ranks to limit the vision to eye alone can have no constructive re- While we fight among ourselves the d gropes in search of the Way. With our eyes we may find it and help oth- o see. Our reason tells us that this uni- is sustained by the will of God, that He rnally at work bringing his purpose into lity, that he is a creator of values, that greatest of these values is personality. such undergirding we are able as nal persons to believe that God will r rest so long as Right is crucified by We can believe that neither the sins nor mistakes of man can defeat at last the oses of God. And we can believe that an personality is of eternal value and God will find means to sustain it. This r essential message to our day. "O God, h us as Christians with these tremendous s."

Autobiography of a Plain Preacher

(Continued from page 653)

and prayer and exchange of testimony ed an exuberant atmosphere and we —"It is good to be here" and "There's a t in the camp, for the Lord is there. Hal- h, praise his name." I am not saying ormer days were better than these, but I aying they were different. The average ch prayer meeting is reverent and dull. take it from me, and my experience as intendent, it is surprising how many pulpit committees are looking for recreational directors as pastors.

The place of holy song in the meeting cannot be over estimated. We tried various song books. When the Methodist Sunday school hymnal came out, we received it with enthusiasm and gave it a good trial for a season. We were praised by district superintendents and visiting clergymen for using it, but as a camp-meeting song book it fell flat—a flatness which affected the whole meeting. I am convinced that there is a place for the psalm book, the hymn book, and also the book of sacred songs.

P. E. Call brought with him one year a new chorus, "You may look for me, for I'll be there, Glory to his name." The literary and music critics would all be duly shocked, but I carry a radiant memory of one strong man and a host of eager young people who made the great decision under the influence of that song.

We had a special Hedding song, written to the tune of "Old Black Joe," that we often sang:

OLD HEDDING

Gone are the days when the fathers worshiped here,
Gone are the saints to memory so dear,
But we are the sons and daughters of the sires,
Come Lord and make our altars glow with old time fires.

Still human hearts are hungering for peace,
For world weary souls the struggle ne'er will cease,
'Till at the Master's feet they lay their burdens down
With old-time victories of faith our conflicts crown.

Soon for us all will end the battle shout,
One by one we are being mustered out,
At home with the Lord, we'll dwell forever more
And meet the saints of Hedding now gone on before.

Chorus

Old Hedding, Old Hedding,
Salvation's Camping Ground,
Oh! let thy pines ring out once more
The joyful sound.

THAT THE CHURCH MAY BE WITHOUT BLAME
in providing adequately for its aged preachers and preachers' widows

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The Homemaker's Corner

Mrs. Harry A. Burnham

Mixed Prepositions

"It was more work to teach them how to do it than it was to do it alone, so I sent them out to play."

How many times have we heard that, perhaps said it, almost certainly thought it?

It may be a little girl who wants to roll some pie crust, or a lad who would like to mend a broken utensil. Of course the question of waste does enter into the situation, and, in these days of economy that is an item. But how much of our time would it take to show little Betty that it is important to use as little flour as possible in rolling the crust?

Surely the glow in a little girl's eyes when she serves Daddy a piece of pie, with the happy declaration, "I made it all my own self," is ample reward for the few extra minutes, and it may be that in some future day your son-in-law will rise up and call you blessed.

A teary-eyed bride said, at the close of a weary day, "I don't believe I'll ever learn. When I was at home I was never allowed to do anything all by myself. My mother always said, 'Just watch me and you'll know how when you need to,' but I couldn't seem to learn that way."

One mother's contention was that there were plenty of books, and her children were intelligent enough to follow directions.

To be sure, there are many books; books on how to do and how not to do. Books on "How to be Happy though Married," and books on "How to Live Alone and Like It" (and I am told that the girl who wrote that up and got married). But following directions in a book will never take the place of rolling up one's sleeves and plunging in.

Summer is a good time in which to keep our prepositions in order according to their relative importance. Doing "for" our children is often necessary, but doing "with" them is even more necessary. Sometimes doing a disappearing act is better yet. Just take yourself out of the picture for a day, and then come home to a supper that has been prepared without a single preposition to help them. It may be astonishingly good.

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The Supreme Court Would Heal Its Hurts

Samuel W. Irwin

Among the throng of nearly 5000 watchers that gathered on the lawn of the White House or stood on the South Portico overlooking the scene at the swearing-in of the new Chief Justice Fred M. Vinson, were the President and his cabinet, the Supreme Court, senators and members of the House, and foreign diplomats. One could not but be stirred by the simple grandeur of the environs—Thomas Jefferson's Memorial in the distance, in its green setting on the farther bank of the Tidal Basin of the Potomac, gleamed like a cameo of chaste white marble in the June sun. The towering Washington Monument rising above the great oaks and distant elms was a symbol and pledge of strength, of national aspiration, and an emblem of a founder's faith. The white flowering magnolia nestled near. It was as if an atmosphere of healing brooded over the place,—as if the very nature of reality would boost a world back into sanity.

There was too a spirit of quiet reverence as though the crowd had caught the deeper sense of human dignity and the vastness of the task of measuring out human justice. President Truman seemed to desire that the occasion be a dedication and a healing. As he stepped forward to acknowledge the presence of the crowd it was not with the stirring strains of "Hail to the Chief," but the note of a trumpeteer who sounded a flourish from the portico. He smiled only and then stepped back as Speaker Rayburn, who was to preside, moved up to the microphones. For the ceremony, Mr. Truman's aides had indicated that the President wished not a formal benediction at the oath-taking, but that the chaplain of the Senate (the pastor of Foundry Methodist Church), Dr. Frederick Brown Harris, should offer a prayer and benediction. When the oath had been given to this "sturdy Kentuckian," Mr. Truman, as if to renew faith in the "feud-wracked" Supreme Court told the gathering that the new chief justice would enhance respect for the high tribunal. "Mr. Vinson is the thirteenth chief justice of the United States," said the President, "and I think that is lucky for the United States and lucky for Mr. Vinson." Mr. Truman continued, "Only 13 Presidents have had the honor and the privilege of appointing a chief justice. That duty fell on me. It was one on which I labored long and faithfully."

When Mr. Vinson, with his left hand on the Bible and his right hand upraised, had intoned the words, "I do, so help me God," solemnly swearing to "administer justice without respect to persons and do equal right to the poor and to the rich" and again to "support and defend the Constitution of the United States against all enemies, foreign and domestic," and to "bear true faith and allegiance to the same" and the deed was done, the new chief justice took up the Bible, raised it to his lips and kissed it. On the fly-leaf of that Book were the words, "Chart and Compass for the Voyage," inscribed by a friend who had given the prized Bible to Mr. and Mrs. Vinson when they were married in 1923. In a five column photograph in the *Washington Post,,* of the Vinson family, taken after the ceremony, one of the tall young sons is shown holding the Bible used for the swearing-in.

The 85-piece Navy band, in summer whites on their platform, played stately music as "Romance," by Tschaikowsky, "March Heroic," by Saint Saens, and the "Grand March" from Tannhauser.

A writer in the *Washington Post* said of the induction ceremony, "It was a drama without precedent in the annals of the high bench" and closed his story with a sort of keynote to the day, from the prayer of Chaplain Harris, that "Chief Justice Vinson might be imbued with the spirit of wisdom, goodness and truth."

The whole country will cherish a hope that the healing of the Supreme Court is to be complete under Mr. Vinson's skilled touch.

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God and Human Need

(Continued from page 661)

Remembers what? That as sons and daughters God created man in His own image, and therefore whatever mars the image of God in a human soul is contrary to God's Will, and that which is contrary to God's Will can never be permanent, cannot endure. This—God remembers!

This leads us to the third attitude of God in the face of human need as revealed by this incident.

3. When God is divinely concerned, He does something about it.

"And the angel of the Lord appeared unto him (Moses) out of the midst of the bush." God immediately laid his hand upon Moses and the deliverance of Israel was assured.

A new Pharaoh might have concluded that the Israelites were born to be slaves, and that he had secured the permanancy of this slavery by killing off all of the male children born to them—*but God remembered!* And 'ere long the shackles of slavery were loosed.

Jezebel might think that she had commited the perfect crime when she had Naboth put to death in order to steal his vineyard. Her false witnesses vere very good, the stoning of Naboth to death looked like the real thing. No one would ever suspect her. *But God remembered,* and he called Elijah and doom came to the house of Ahab and tragic indeed was the end of Jezebel.

Pontius Pilate might have thought that he was securing his position by having the young religious agitator Jesus put to death. It would please the crowd, and a semblance of a trial would help his friends to take it better. When all was added up, his job had to be the first consideration. *But God remembered!* Pilate's position immediately became insecure. Those he sought to please turned aga him, and his end was speedy and ignon ious, but Jesus whom he sought to destr he nailed into immortality!

God is like that. Where men, women a little children suffer, He is divinely c cerned and seeks to do something about Though tens of thousands suffer innocen and the summit of a 20th Century Calv is stained again with innocent blood, a the victory seemingly goes so often to strong. Remember! Vindication is sure. sure as the sun rises in the East; as sure flowers bud and bloom . . . as sure as caterpiller gets its wings. . . . Why?

Because God is God! And God—remc bers!

Czech Government Reject Pope's Nominee

Prague (By Wireless) (RNS)—Exercis veto rights under a modus vivendi with Vatican, the Czechoslovak government is ported to have rejected the nomination Dr. Moric Picha, Bishop of Koeniggratz, Pope Pius XII to succeed the late Karl Car nal Kasper as Archbishop of Prague. T Pope's nomination was said to have be made on the recommendation of a conf ence of bishops at Olomouc last Novemb

The government's refusal to accept Picha reflects the tense situation between Czechoslovak state and the Vatican wh was demonstrated recently when the gove ment declined to reinstate Archbish Xavier Ritter in his former post of Nun to Prague. Msgs. Ritter was permitted to turn merely as an Internuncio, and was th deprived of his previous status of dean of diplomatic corps in the Czech capital.

Informants here said the government h an alternative candidate for the Prague ar bishopric in the Very Rev. Bohuslav Je limek, Abbot of the Praemonstratensi Monastery in Prague, who has recently be praised by the Communist press. Abbot Je limek is described in church circles as "young and excellent man," but it is believ his chances of being appointed have be marred rather than helped by the endor ment of leftist groups.

Dr. Picha is seventy-nine years old a ranks as Czechoslovakia's oldest Catho prelate, but colleagues claim that despite h advanced years the bishop is young and en getic in mind and spirit and is a fitti choice for the country's leading archiepiscop see. He was formerly Vicar of St. Vit Cathedral in Prague.

Further indication of tension in churc state relations is seen in the disclosure th the government has rejected for the thi time a request by Catholic authorities Prague to permit Bishop Antonio Weber Litomerjice, who is of German nationali fully to fulfill the functions of his office. T bishop is continuing his administrative wor through a Czechoslovakian Vicar Gener but is not permitted to sign documents.

Bishop Weber is said to be greatly spected by the Catholic clergy as a friend the Czech people. His diocese originally er braced 2,000,000 Germans and 500,0 Czechs. The German population is bei gradually forced to return to Germany a

y 250 German priests among Bishop ·'s 400 clergymen have been evacuated. ishop, however, has announced he will to leave until ordered to do so by the but it is believed he will eventually be erred to a diocese in Germany.

anwhile, Czech colonists are moving Bishop Weber's depopulated parishes, far only eleven new priests have been nted to take over the duties of the pas- who have departed for Germany.

e government is also demanding that ope remove two Slovakian bishops who harged with having collaborated with rmer regime headed by Father Joseph now in custody as a "war criminal." are Msgr. Votjtassak, Bishop of Spis, Msgr. Buzalka, Titular Bishop of Cone Auxiliary to the Apostolic Administra- of Tirnava, who resides in Bratislava. bishops were recently temporarily re- d from internment, but the Pope is re- d to have refused to remove them from .

action in Czechoslovak-Vatican relations, rding to some sources here, developed g the war when the Czechoslovak gov- ent-in-exile in London claimed it sent letters to the Vatican which were not ered, thus giving rise to the belief that Holy See did not recognize the London rnment. Vatican representatives, how- , claimed that letters of reply were sent were lost.

Religion at Work

Maeanna Cheserton-Mangle

. . . They Know Not What They Do"

eddy Matsumoto wanted to help his her plant their victory garden. He was very young, but she allowed him to set some plants on one side. Every morning dy watered and inspected his garden. But morning he dashed back to the house in s. During the night someone had dug up little plants and trampled them, leaving ing but trodden soil and broken leaves. Mommy! Mommy! Why did anyone do !"

Probably because we are Japanese. And people of America don't like us."

I just—*hate* 'em!" he blurted out through sobs.

No, darling," she soothed, "we mustn't them. They just didn't realize what were doing."

he word of the ruined garden got around the neighbors were very unhappy, for not Teddy's daddy risked his life when opposed the Japanese military govern- t? Wasn't he, even now, working in this try for peace and harmony among men? n't Teddy, himself, an American born en? They were so upset that that very they shared their own plants and re- ted the Matsumoto garden.

he local newspaper in Larchmont, N. Y., re Teddy lives, published an open letter eddy, which ended like this:

Ve are sorry about your garden, Teddy but what has happened to you has hap- d down through the generations to those have tried to plant love and understand- and tolerance in the world. Just when the plants begin to grow, someone who doesn't understand tramps in and ruins the garden. But they have kept on planting and each time more of the seeds survive. So get to work and plant your garden again, Teddy, and one of these days, you'll reap a harvest."

These Also Ran

She was beautifully dressed for the occasion, but her supercilious air kept her table companions ill at ease. Throughout the evening she boasted that her background was such and such. Others of even greater distinction sat modestly by. The climax came when one of the men mentioned the great thrill he had had on seeing these shores for the first time. She hardly waited for him to finish his sentence before she broke in with an impressive tone: "You know, one of *my* ancestors was present at the signing of the Declaration of Independence."

Dr. Stephen S. Wise, the famous American rabbi, sitting nearby, chuckled good naturedly, "Mine were present at the signing of the Ten Commandments."

Arm in Arm

Professor Jacob R. Marcus of the Hebrew Union College, tells in his "Jews in American Life," that "when the United States Constitution was adopted on July 4, 1788, Raphael Jacob Cohen, minister of Mickve Israel (Philadelphia) marched in the procession in honor of the occasion. A contemporary writer wrote: 'The clergy formed a very agreeable part of the procession. They manifested by their attendance, their sense of the connection between religion and good government. They amounted to seventeen in number. Four and five marched arm in arm with each other, to exemplify the Union. Pains were taken to connect ministers of the most dissimilar religious principles together, thereby to show the influence of a *free* government in promoting Christian charity. The rabbi of the Jews, locked in the arms of two ministers of the Gospel was a most delightful sight. There could not have been a more happy emblem contrived of that section of the new constitution, which opens all its powers and offices alike, not only to every sect of Christians, but to worthy men of *every* religion.' "

Scores Methodist Publications

Jackson, Miss. (RNS)—Methodist publications were criticized here by the Glendale Methodist Church in a resolution which charged that "the greater portion of the material now being published in Methodist periodicals fails to meet with the approval of this church . . . (and) is Communistic in trend."

The resolution which cited no specific instances of objectionable material, was scheduled to be introduced at the Jackson District Conference at Canton, Miss. It asked that the Council of Bishops of The Methodist Church investigate the charges.

Action of the Glendale church followed adoption by the Greenville District Conference recently of a petition charging that Methodist church school literature is slanted politically and racially and offends Southern church school students. The Greenville petition already has been forwarded to the Council of Bishops.

China Military Assistance Bill Protested

Stating that hasty passage of Bill H.R. 6795, for military assistance to China, would be a calamity for China and possibly for world peace, the Committee for a Democratic Far Eastern Policy appealed today to Congressmen to delay consideration of the Bill until after the summer recess, by which time the situation in China might be clearer.

The committee pointed out that China today is moving toward a savage, country-wide civil war, for which the United States must take responsibility because it has given unconditional support to Chiang Kai-shek, although General Marshall is supposed to act as impartial mediator. If military aid is given before a representative, democratic government is established, it will inevitably be used for civil war purposes. The bill now under consideration would give the President unprecedented peace-time powers, is a violation of stated United States policy, an infringement of the sovereignty of China, and an assumption by the United States of the prerogatives of the United Nations, the committee said. Such assistance is not welcomed by the Chinese people.

Bits of Fun

Tommy: "Can you eat nuts, grandma?"

Grandma: "Oh, dear, no. I haven't any teeth."

Tommy: "Well, look after these 'till I come back from school."

—*Watchman-Examiner.*

Johnny: "Grandpa, can you help me with this sum?"

Grandpa: "I could, my boy, but it wouldn't be right, would it?"

Johnny: "I don't suppose it would, but have a shot at it, Grandpa."

—*Watchman-Examiner.*

Farmer: "Do you guarantee this clover seed?"

Merchant: "Guarantee? I should say so! If that seed doen't come up, you bring it back and we'll refund your money."

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JUSTICE FOR THE JEWISH PEOPLE

The American Christian Palestine Committee

believes that, as Christians, we must resist and seek to destroy anti-Semitism; demand justice for the Jewish people everywhere; restore security, liberty and human dignity wherever these have been lost; obtain the democratic freedoms of citizenship and work for those Jews who would like to remain in the Old World in the lands of their origin, and safeguard their rights to restitution of property and to lives of dignity and self-respect.

A Jewish Homeland in Palestine

We urge the nations of the world—our own included—to facilitate the immigration of those who wish to go to Palestine, their national homeland, under the solemn pledge made to them by the nations of the world. This is in line with traditional American policy as expressed by every President from Woodrow Wilson to Harry S. Truman.

We demand the fulfillment of the clear intent and purposes of the Balfour Declaration, the League of Nations Mandate for Palestine, the 1924 Convention between Great Britain and the United States, and the charter of the United Nations, all of which were designed to provide a national homeland, in the full sense of the word, for the Jewish people.

In the Jewish national homeland thus to be established, the civil, religious and cultural rights of all groups shall be guaranteed and safeguarded. Complete separation of church and state is assured. There shall be full participation in government and complete equality before the law for all the inhabitants of Palestine, irrespective of race or creed. The holy places of all religions will be fully protected and preserved under international guarantees.

Free, Unrestricted Immigration

Specifically, we urge:

1. The free immigration of Jews into Palestine under the administration of the internationally recognized Jewish Agency for Palestine.

2. Palestine shall be opened for free entry of Jews into that country to the maximum of its agricultural and economic potentialities, and that there shall be full opportunity for colonization and development, so that they may freely proceed with the upbuilding of Palestine as the Jewish national homeland, and, in association with all elements of the population, establish Palestine as a democratic commonwealth in which all men, regardless of race or creed, shall have equal rights.

THE AMERICAN CHRISTIAN PALESTINE COMMITTEE
OF NEW ENGLAND

739 BOYLSTON STREET
BOSTON 16, MASS.

THE REV. DAVID R. HUNTER
General Chairman